



1934 - 1944

THE HOME FRONT

Domestic Propaganda of the NSDAP

1934 - 1944



TRADITION

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The Significance of the jew in German Cultural Life

Background: The “Aryan Law” was a piece of legislation the National Socialists implemented early in Hitler’s rule to drive jews out of their German professions. This excerpt from a 54-page pamphlet summarizes the law and argues for its beneficial effects. It was designed for mass distribution. The bulk of the pamphlet provides figures to show that jews were over-represented in various populations. It then shows that this is the result of jewish arrogance, and that Germany was saved by Hitler from a jewish takeover. It shows jews are being treated well, and that only their intolerable presumption is being restricted.

The source: E. H. Schulz and R. Frercks, *Warum Arierparagraph? Ein Beitrag zur Judenfrage* (Berlin: Verlag Neues Volk, 1934).

Why the Aryan Law?

A Contribution to the Jewish Question

by Dr. E. H. Schulz and Dr. R. Frercks

The Significance of the Jews in German Cultural Life

On 19 May 1933 Reich Chancellor Adolf Hitler gave an interview to Bernard Ridder, an American journalist for the *New York State Newspaper*. Discussing the jewish question in Germany, he said:

“Should I allow thousands of German-blooded people to be destroyed so that the jews can live and work in luxury while millions starve, falling victim to bolshevism out of desperation?”

Can the justice of his words be doubted when one recalls that, according to the Prussian census of 16 June 1925, 6.9% of all independent pharmacists, 17.9%

of all independent physicians, 4.8% of all independent artists, 27% of all independent attorneys, 4.6% of editors, 11% of theater directors, 7.5% of actors, and 14.8% of all independent dentists were jews! And these huge figures when the jews were only 1% of the population!

Is that anything other than a jewdification of our entire cultural system?!

And what would these figures look like if one had had the ability to include baptized jews and dissidents.

Berlin is the jewish metropolis in Germany. The process of jewdification is considerably further along. That is understandable, since one is in the immediate vicinity of the protective arms of democracy and social democracy, where developments can occur unhindered. Thus in Berlin on 16 June 1925 32.2% of the pharmacists were jews, as were 49.9% of the physicians, 7.5 of the graphic artists, 50.2% of the attorneys, 8.5% of the editors, 14.2% of the directors and theater heads, 12.3% of the actors and 37.5% of the dentists.

These figures cry out for legal limitations on jewry, and it is surprising that former governments did not take the appropriate action to tell the jews “this far and no further.”

The jewish influence gave the rest of the world an entirely false impression of the nature of the German people.

Inside the Reich, they poisoned the soul of the people, and all social and political relationships.

Until the national uprising, the leaders of the National Socialist movement were persecuted, defamed and suppressed by a system that was a willing tool in the hands of a foreign and different race. The national revolution freed the German people from this foreign influence, which had also dominated and ruined the German press and public life in significant ways.

He who wants to understand the German revolution of 1933 must understand that it had this goal:

“Germany must be governed by Germans for Germans. The central idea of the National Socialist revolution was the longing of the German people to once more be master in every area of its own life. As a great, confident people, we demand only this of the other peoples: that they permit us, as their equals, to govern ourselves as we wish and find our own way to happiness.” (Reich Minister of the Interior Dr. Frick)

How do things look with regards to the next generation of our people, which is still studying at institutions of higher learning in Prussia, and which after graduation will serve our people in positions of leadership? The newsletter of the association of German philologists provides the following interesting information as of 1 May 1932:

3.1% of the 284,349 boys attending the boys' high schools of Prussia are jews. Berlin is in the lead here with 8.0%, followed by Hesse-Nassau with 6.3%, Upper Silesia with 2.7%, Grenzmark with 2.4% East Prussia with 2.0%, the Rhineland with 2.1%, the Saar with 1.8%, etc. In only two provinces, Saxony and Schleswig-Holstein, is the figure under 1%, that is, under the percentage of the jewish population in Prussia as a whole.

The figures for the girls schools stand out even more blatantly. In Berlin, the jewish percentage at girls' schools is 10.4%, in Hesse-Nassau 12.7%, in Lower Silesia 7.0% and in the Saar 4.0%. Only in Schleswig-Holstein is the percentage of jewish girls in higher schools at 0.8% less than the percentage of jewry in the general population of Prussia.

We turn once again to Berlin to show the dangerous extent to which individual high schools in Berlin have been jewdified. The figures are from April 1933.

The Wilmersdorf district is in the lead, with 35.14% of the pupils at high schools being jewish. Schöneberg follows with 20.01%, Charlottenburg with 19.85%, and Berlin-Mitte with 17.02% There is not a single Berlin district in which the percentage is lower than that of the percentage of jews in the general population. In ten Berlin districts the percentage of jewish children attending high schools is higher than the 4.3% of all Berliners who are jewish.

The jew, of course, lives in the so-called "better" districts of Berlin, practically overwhelming districts in the west of the city.

The Jewdification of the Student body at Universities and Other Institutions of Advanced Learning

According to university statistics for Prussia for the winter semester 1932-1933, 64,567 students were enrolled at universities, technical colleges, and agricultural, veterinary, forestry, mining, commercial, educational and theological schools, including 11,301 women. The total jewish percentage was 5.2%. The percentage of men was 4.6%, of women 7.9%. 4.6 times as many jewish men, and nearly 8 times as many jewish women, are thus studying at Prussian insti-

tutions of higher education as compared to the percentage of jewry in the general Prussian population.

The percentage of jewish students is particularly high at law and medical schools. No less than 7.1% of law students are jews. The percentage of jewish women students is 16.8%.

Jewish students in general are 9.4% of medical students, among jewish women the figure is 12.2%. These figures are even more extreme at the upper levels, since jewish students are better able to continue through the examinations as a result of their better economic standing. It is therefore not surprising that the preference of jewry for law and medical study leads later to consequences in the professions, as we have earlier shown. In some big cities, the jewish percentages are far over 50%.

The figures for Prussian institutions of higher education are watered down by statistics from provincial institutions, where the percentage of jews is significantly lower. The headquarters of the jews is Berlin, from which the spiritual disruption of the whole nation flows. There during the winter semester 1932-1933, jews were 12.5% of the law students, 21.9% of the medical students, and 9.0% of the philosophical students. The percentage of jewish women students is frightening. 26.7% of the women law students at the University of Berlin are jewish, 25.4% of the medical students, and 11.1% of those in the philosophical departments.

The Jewdification of University Faculties

The jewdification of our colleges and universities over the years has reached almost frightening proportions. We begin with a publication from 1931. Karl Hoppmann, in his volume *On the State of Jewdification in the Academic Professions* found the following figures:

1. University of Berlin:

Medical faculty over 50%

Philosophical faculty 25%

1. University of Göttingen, 32% of the professors were Jewish:

Legal Faculty47.0%

Medical faculty34.0%

Philosophical faculty40.0%

Mathematics and Natural Sciences . . . 23.0%

1. University of Breslau

Legal Faculty30.0%

Medical faculty 37.0%

Philosophical faculty 25.0%

1. University of Frankfurt (Main)

Legal Faculty55.0%

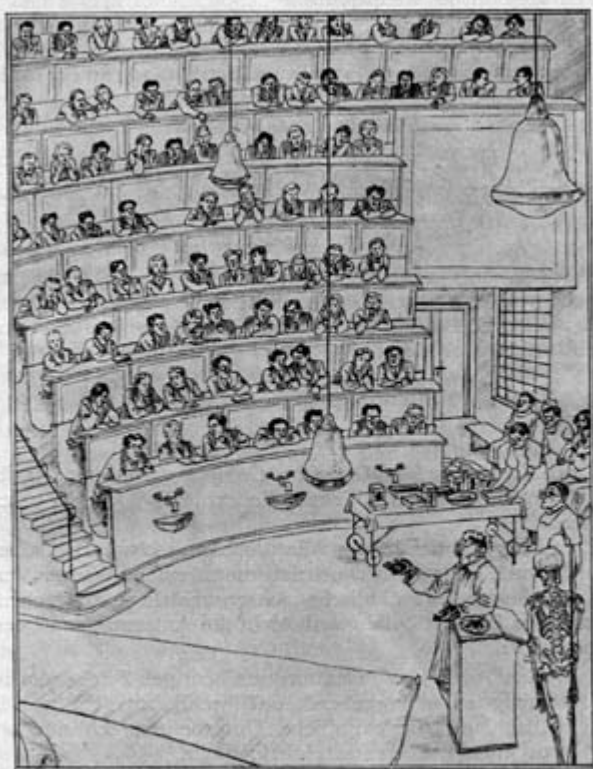
Philosophical faculty 14.0%

Mathematics and Natural Sciences . . . 28.0%

Medical faculty 21.0%

Economics 28.0%

Die Verjudung der Berliner medizinischen Fakultät:



21,9 % der Studenten
25,4 % der Studentinnen
über 50 % der Dozenten waren Juden.

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Caption: The jewdification of the Berlin medical faculty. 21.9% of the male students 25.4% of the female students, and over 50% of the faculty were jews.

Jewry in the Stock Exchange

Jewry has a dominating role on the stock exchange. The board of the Berlin stock exchange is almost exclusively jewish. In the various committees, the percentage of the jewish race is sometimes many times as high as the Aryan. The committees include:

	Germans Jews	
Board of the Stock Exchange	11	25
Board of the Produce Exchange	4	12
Board of the Metal Exchange	2	10
Committee for Internal Affairs	2	8
Supervisory Committee for Stock Quotations	2	14
Futures Committee	3	15
Committee to Approve New Issues	5	18
Supervisory Committee	2	14

That means that 117 of 147 members are jews, or nearly 80%.

The Jew in Theater and Film

The extent of the jewdification of German theater and film is evident from 1931 figures. Of 234 theater directors, 118 (50.4%) were jews, 92 (39.3%) were Gentile.

Berlin led in this area as well, with 23 of 29 theater directors (80%) jewish.

The situation in film is similar. The Viennese Catholic periodical *Schönere Zukunft*, which certainly cannot be accused of anti-semitism, wrote the following in its 3 February 1929 issue:

“The percentage of jewry in today’s film industry is so high, at least by us in Germany, that there is only a tiny part left for Christian firms.”

The Jews in Politics and the German Reichstag

Jewry has long sought political influence as well. This formerly happened in covert ways, mostly through direct or indirect control of money matters. Nearly every noble once had his financial jew. Since 1848, the birth of political parties in Germany, jewry has openly sought to become a political power.

The jew Marx was the founder of Marxist doctrine, the jew Lassalle was the founder of the Social Democratic Party. The founders of the Independent Social Democratic Party of Germany were the jews Bernstein, Haase, Kautsky, Hilferding, Cohn, Davidsohn, Simon, Rosenfeld, Eisner, Levi, etc. Carl Liebknecht and Rosa Luxemburg were the leaders of the Communist Party, and recently the jews Rosenfeld and Seydewitz founded the Socialist Workers Party.

Jews sat in the press offices and the various editorial offices of party newspapers, and above all in the various parliamentary factions.

We can quote Karl Hoppmann’s 1931 figures on jewry in the German Reichstag, taken from his *On the Jewdification of the Academic Professions*:

“Since the academic element has a major role in German parliaments, it may be interesting to see how strongly jewry is represented among the members of the Reichstag. The most jewdified is the State Party, 28.6% of whose representatives are jews. The Social Democratic party with 11.9% is second. Jews are particularly prominent in the important law making committees. For example, 50% of the eight Social Democratic representatives on the Judiciary Committee are jews. The same is true for the Committee for Reforming the Criminal Code. 43% of the Social Democratic members of the Rules Committee are jews. This is particularly significant, since the jewish members are almost all academics.”

If one considers committee membership of all parties together, here is the percentage of jewdification of typical committees in the German Reichstag:

Committee on Legislative Privileges	10.7%
Foreign Affairs	7.1%
Rules	14.2%
Budget	11.4%
Taxation	7.1%
Commerce	10.7%
Economy	7.1%
Population Policy	7.1%
Housing	7.1%
Education	3.5%
Judiciary	17.8%
Criminal Code	21.4%
Rye Support	14.2%

We think it necessary to mention that the communist wave that threatened to destroy Germany politically, economically and intellectually can primarily be traced back to jewry.

Is it any wonder that the jew is arrogant? The greater the jewish influence the more secure they feel, and the more ominously and clearly their character and goals become clear: Pride, intolerance and superiority on the one hand, a drive for world domination on the other. Several pointed jewish statements are examples:

Hochmut: The familiar “Dorfgeschichte”-Auerbach says:

“We jews are the most intelligent race.”

“We are the chosen ones,”

says Dr. Bernhard Cohn (*Jüdisch-Politische Streitfragen*, 20, 22). He continues:

“We may carry our head high and demand particular respect. We must not only be treated equally, but better. We deserve the particular respect of other peoples.”

Rabbi Dr. Rulf wrote a book (*Aruchas bar-Ammni*, Israel’s Healing, Frankfurt a. M. 1883) in which he says:

“The jewish people are a blessing for all peoples. The blessing has followed on the heels of the jews. A whole world lives from the jews, who feed everyone, and everywhere spread wealth and pleasure, comfort and prosperity. Only the commerce of the jews creates value. Work alone does not do that. Half of the world’s population would starve without the jews.”

The jew Dr. Duschak wrote:

“The world could not exist without the jews.”

The well-known jew Sacher-Masoch explained the hatred of anti-Semites against the jews in this way:

“It is the same hatred a Negro feels against the whites because of their superiority.”

That the jews even went so far as to suggest to Bismarck that he make the jewish Day of Atonement a national holiday is certainly no sign of modesty.

Intolerance: The jew Klausner (*Society*, edited by Conrad, Volume 12) wrote:

“Anti-semitism and criminality are nearly the same thing. There are criminals who were not anti-Semites, but no anti-Semites who were not criminals.”

The work by Dr. E. Fuchs, *The Future of the Jews*, (Berlin, Philo-Verlag, 1924) judges our greatest historians, Hartmann and Treitschke, who see the jews as our misfortune:

“Men blinded by prejudice and hatred. Small, tiny men.”

World Domination: The jewish attorney Maurthner in Vienna said back in the 1880's:

“It is not just a matter of fighting anti-semitism. We want to oppose it with jewish domination!”

They made the attempt. If the German people had not recovered their senses at the last moment, and if they had not had a Führer and Chancellor named Adolf Hitler who recognized the danger and woke the German people, we would have fallen into slavery.

As we have already noted, the jew has always known how to rouse sympathy when things were rough for him. Consider this report from the meeting of the PEN Club in Ragusa at the end of May of last year:

“Schalom Asch in his keynote address noted that the suffering of the jews in Germany had aroused the sympathy of the entire world. Only the German government remained untouched. He claimed the jews have given Germany its deepest thoughts, its most beautiful songs, its greatest poets, artists and philosophers. Today one had crucified them in Germany and covered them with their own blood.”

Mr. Schalom Asch began crying in the midst of these outrageous lies. He spoke in the hope that his words would be heard for the sake of justice and humanity throughout the world.

The jew Asch cries! The German people are not moved. They want no torture or persecution, but also no unjustified sympathy, only justice!

Remember always the words of Field Marshall Moltke:

“The jew is a state within the state.”

Remember also the words of our great historian Mommsen:

“In antiquity too the jew was the ferment of cosmopolitanism and national decomposition.”

And remember Goethe:

“The israelites have never done much; they possess few virtues, and most of the deficiencies of other peoples!”

The "German" jew Does Not Exist

Background: The National Socialist Party's Central Propaganda Office, the *Reichspropagandaleitung*, published a monthly bulletin for speakers through until 1944. It was designed to be kept in notebooks, divided by subject area. This particular material was issued in installments to speakers from August through December 1935, beginning just before the proclamation of the Nuremberg Laws. I've translated most of this because it is the material on which thousands of National Socialist speeches were based on, less visible than material published in the press, but rightfully spread by speakers to every corner of the country. It also is a good summary of what NS Germany were saying publicly about the jews in late 1935. It also shows how jews are being treated with remarkable gentleness and patience.

The source: *Aufklärungs- und Redner-Informationsmaterial der Reichspropagandaleitung der NSDAP*, Lieferung 20, 21, 23, 24 (August, September, October, November, December 1935), pp. 1- 25 (Juden Allgemeines).

The "German" jew

Even if people realize that the essential characteristic that separates the jew from the Aryan host people that surrounds him is the race to which he belongs, which National Socialist educational work has made the common thinking of the German people, one still sometimes encounters the following view:

"... Granted that the jew belongs to a foreign race, but he can be as good a German and as good a citizen as us. After all, we have many jewish families that have lived in Germany for generations, and are no longer any different from us. Over the decades, their thinking and feelings have become German. And many jewish men have married German women, and many German men have married jewish wives. The children of these marriages, surely, are German. Perhaps those jews who have immigrated to Germany think differently than those jews who were born in Germany, but those jews born in Germany and who grew up in a German environment are certainly German..."

What do we say to that? An answer is not hard, since we do not have to give it, but instead can use statements by jewish writers, who certainly cannot be thought to be hostile to the jews.

In January 1930, the *Jüdische Volksblatt* in Vienna wrote:

“Because of our race, because of our oriental ancestry, because of the vast ethnographic, intellectual, and cultural divide that separates us from the Aryan tribes, and most of all Germanism, we jews are not in a position to make the slightest claim on German customs and German traditions. In a word, we have absolutely nothing to do with the Germans.”

The jew Sir Alfred Mond, who played, and still plays, an important role in English public life, had to defend himself before an English court in 1920 because of his “German” descent. The judge, who knew nothing at all about racial thinking, believed that since Mond’s family had a German name, and had lived for years in Germany, he had to be a “German.” Mond had this to say to the judge (under oath, it should be noted):

“A Japanese born in Germany does not thereby become a German. And a jew who is born in Germany is no more a German. Those are questions of blood and race. If an Anglo-Saxon is born in Italy, he is by no means an Italian, but rather remains English and is subject to English law.”

To the claim that Mond was naturalized in England and therefore must think himself an Englishman, he replied that he did not think of himself as an Englishman, but rather as a British subject. When it was said that he must belong to a nation, he agreed, but said he belonged to the jewish nation.

In 1918 the jew Heinrich Samuel, “born in Germany of German parents,” replied to a question in a London police court as to his nationality in this way:

“I am a jew, with not a drop of German blood in my veins. My sympathies are entirely on the English side; as a jew, I have no nationality.”

The jew Dr. Chaim Weitzmann said in 1912:

“The jews know no political and geographical borders.”

The jew Dr. Jakob Klatzkin had the following to say at a student meeting in Basel, according to the newspaper *Wahrheit* of 1 June 1918:

“We are not Germans, French, etc., and jews on top of that. Our jewish nature is not built on top of our German nature, etc., nor is it a foundation of being German. They are mutually exclusive. We are jews without a hyphen, jews without qualification, jews without reservation. We are simply foreign. We must always repeat that we are a foreign people in your midst, and want to remain so. There is an unbridgeable chasm between you and us; your god is foreign to us, as are your myths and legends, your national inheritance.

Your traditions, habits, and customs, your religious and national treasures, your Sundays and holidays, are foreign to us. They are to us grim reminders of the atrocities your fathers committed against our fathers on these holy days. Your national holidays are foreign to us, as are the joys and sorrows of your nation’s history, your victories and defeats, your war songs and battle hymns, your terrible heroic deeds. Your national wins and losses are foreign to us, as are your national goals, longings, and hopes. Your national borders do not hold in our people, and your border conflicts are not ours; our unity reaches beyond them, beyond all your patriotic conditions and distinctions.”

But the jewish Professor Eduard Gans said:

“Baptism and intermarriage make no difference at all. To the hundredth generation we remain jews, just as we were 3,000 years ago. We do not lose the scent of our race, even through ten-fold intermarriage. In any relationship with any woman, our race dominates. young jews will result from it.”

What the jew thinks of his “German” nationality is absolutely clear from the words of the “German” jew Heinrich Heine, alias Chaim Bückerberg, who wrote:

“Everything that is German repels me, and you are unfortunately a German. Everything German affects me like an emetic.”

The marxists in Germany wanted to erect a memorial to this filthy pig, even though he had insulted it so gravely and poured filth over it in his “poems” and other literary productions. Foreigners responded to this proposal with the following cutting remark:

“If the Germans really erect a monument to Heine, we French can get rid of an army corps the same day” (Figaro).

These examples should be enough to show what the jews themselves think about “naturalization” and their “incorporation” of members of their race into that of their host people. There has never been a “German” jew, and there never will be one. As a member of a race foreign to us, the jew is always a foreigner who lives and dwells in Germany, but who will never become a German, not even in the tenth generation. A piece of paper called a naturalization certificate, like those issued by the November state, can never make the jew a “German citizen.”

From this, it follows that the greatest deception, the greatest falsification that jewry has committed is to invent the term “German citizens of the jewish faith”. The German quietly accepted it, but he would certainly have laughed if he had ever read “German citizen of the Evangelical faith.” He never asked why that was false, but the other not.

The German Michel accepted this nonsense, which means he never recognized it as such, so it remained for the jew to joke about his invention. The jew Walter Rathenau said in 1897:

“A peculiar sight! In the middle of German life, a separate foreign tribe of people, standing out in their bright and shining dress and hot-blooded behavior. An Asiatic horde on the sands of the Mark!”

And a devastating judgment from the jew Einstein in 1939:

“I have to laugh when I hear ‘German citizen of the jewish faith.’ First, these citizens want nothing to do with my poor Eastern jewish brothers, and second, they are not sons of my (jewish) people, but rather only members of the jewish cultural community. Is that honest? Can a Gentile respect such people? I am not a German citizen. I am a jew, and am happy to belong to the jewish people.”

National Socialism's Racial Thinking

Background: Walter Groß was head of the NSDAP's Office of Racial Policy, which produced a great deal of material. This is a translation of a radio talk aimed at the youth that he gave on 7 August 1935. It outlines the fundamentals of National Socialist racial thinking in a way intended for children. He gave a similar speech the year before.

The source: *Heilig ist das Blut. Eine Rundfunkrede von Dr. Groß* (Berlin: Rassenpolitisches Amt der NSDAP, 1935).

Blood is Holy

A Radio Speech by Dr. Groß

Dear German Boys and Girls!

As we talk about blood and race this evening, we are discussing a theme that is in the center of today's intellectual and worldview battles. You all know that those who oppose our movement for political or worldview reasons have been forced more and more over time to grant the political and economic achievements of National Socialism. They can no longer be denied even by the most hostile critic.

As soon as the discussion turns to National Socialism's intellectual foundations, however, as soon as the idea itself is debated upon which everything we do is based, there are objections. And as in the past, National Socialism's racial thinking is called into question or openly opposed. We see that if we survey the world press, as well as in discussions with groups within the country who still believe that they can reject individual aspects of the National Socialist worldview.

I have previously spoken about what we mean by racial thinking in the broad sense. I said then that the doctrine of blood and race for us is not primarily an important and interesting part of biological thinking, but rather above all a political and worldview attitude that determines our fundamental approach to

many aspects of life. The two most important facts underlying this approach are the knowledge of the power of inheritance and the knowledge of the deep and spiritual significance of racial differences within humanity.

Since we realize our dependence on inherited characteristics, we do not fall prey to the old error of overestimating outward influences of education, training, and welfare policies. We realize the responsibility for passing on our own genetic material, since from it alone will flow the strength of the future. We are therefore humble about our own accomplishments, for they have their roots in what we received from our ancestors without any effort on our own part, yet we are also proud that our own brief lives are links in the chain of generations.

We are a bridge from the greatness of the past to the most distant future.

Since we have learned to recognize and respect the physical and intellectual characteristics of the earth's various races, we are free of the sick desire that sees no differences, or seeks to make everything the same in the political, cultural, and religious realms. We are conscious once again of our characteristics and want to care for and protect them because they are the natural way for us to live as a people and a nation. At the same time, we respect the characteristics of the earth's other races, since we no longer want to subordinate them or force them to accept our ways of thinking and feeling as we once did, but are instead convinced that they, too, should live and act according to the laws of their blood.

That is in brief the content of the racial thinking that we teach and learn. We might ask why this simple, yet powerful idea causes so much conflict. If we examine the matter, we will find that the reasons for its rejection have often varied over time. The opponents of our racial doctrines have been consistent in rejecting new thinking, but they regularly changed the battlefield on which they tried to fight us, and have thereby forced us to deal with and defend this question from various perspectives.

When one first dared to speak of race many years ago during the rotten era of liberal bourgeois thinking and Marxist corruption, people responded to the dangerous new thinking on so-called scientific grounds. They rejected our genetic knowledge and ridiculed racial science and its proponents, announcing from pulpits, editorial offices, and meeting halls that they were dealing only with the fantasies of a handful of ignorant fools. It is good to remember those days, to recall the nasty tactics of the opponents of our worldview. There were then serious and learned scientists who were working out a new way of looking at the world, and others over many years used every means to attack their

honor and trample them down, despite all the cries about the freedom of science — because that is what the rulers of the day wanted.

Happily, that is behind us. Those in every camp and in every country around the world have realized that the scientific basis of our racial thinking is no longer in doubt. Serious scientific discussion in this area concerns only the extension of our thinking in particular areas, no longer the scientific validity of the fundamental principles. Science has become quieter about the matter, which means that the opponents of our worldview must find new ways to defend their old values against a new age.

Soon they found a new slogan for the battle: one took to the field against us in the name of humanity, ethics, and morality. The scientific foundations could no longer be disputed, but they had great and unacceptable effects in the life of the nation. You know the kinds of things thrown at us in recent months: the idea of inheritance, for example, was suddenly dangerous since it removed individual responsibility for one's actions and gave everyone an excuse to be lazy, bad, or depraved, since those things were the results of one's inheritance. Worried aunties of both sexes wrung their hands and saw an approaching era without discipline or conscience, and thought that they could blame the false teachings of National Socialist racial doctrine.

We took on that battle, and can probably say that we have already won it. Such charges against our views are simply untrue, nothing but a nasty trick. In any event, we are not the masters of our own fate, since we are always dependent on what we have inherited, on what Heaven has given or denied to us. That does not mean that we or others have nothing to do, or that education is unneeded. The opposite: What we do, whether for good or will, with our inherited characteristics is our own responsibility. We can squander and waste our abilities, or we can develop and use them. We can be lazy and allow what is weak or bad in us to grow, or we can bravely fight our whole life against them. That is the decision that each of us must make, and we demand that each individual realizes the great and difficult doctrine of responsibility alongside the knowledge of the inherited nature of our character.

That is a clear, understandable attitude, and before it all the objections of our opponents have gradually given way. Against their will, they must today grant the moral justice of our position, just as they had to do with its scientific correctness earlier. Recently, they have had to surrender their second line of defense as they continue to retreat. But now the old battle continues in a new, and to be honest, more important arena.

Recently, arguments have been increasing that although National Socialism's racial doctrines are correct, and that they may be defended on pedagogic and moral grounds, they still have to be rejected in the name of faith, religion, and piety. After all, some people mutter, one is replacing God with the idol of blood, putting a human theory or material things in the place of the eternal strength of the spirit.

If we look into the reasons why people from religious standpoints are still trying to oppose the united worldview of the German people, we find a thousand variations of this point, which is used as the last defense against the movement's victorious idea.

Dear boys and girls! In this third area of conflict, we want to continue the great battle of our day with the old fighting spirit we used against the dark forces of the past. We have a right to do so, for no objection could be more dishonest or foolish than this one. No one in the name of racial doctrine supports barren materialism. No one wants to turn the facts about race into an idol and use it to destroy genuine piety.

We do, however, believe that we have a right to have more respect for our racial worldview than was allowed by the impious and arrogant philosophies of the past. If we bow once more before the facts of creation instead of preferring empty liberal or scholastic chatter, how is that impious? If we are once more conscious of our own nature, of the inheritance given to us from Heaven, is that human arrogance or idolatry? If we once again humbly understand that our lives as humans are bound by our race, and that we can do nothing other than follow and act according to the laws of blood that God himself has placed us under, how can that be heresy or impiety? It is not in fact greater piety, and in the most genuine and truest form? Yes, we see in the facts and laws of race as something holy and divine, not because we want to promote ourselves, but rather because we also see there the power of the creator.

We are more honest than our enemies, who found in them something uncomfortable for the previous system of political power. If we seek to respect the differences and particular virtues of the races that Heaven itself created, we thereby serve the Creator and his laws. We do a more pious work than the squabbling scribes whose gray dogma is more important to them than real blood-filled life. The best in every people and throughout all time have drawn their deepest and truest faith from observing the world's order. With both pride and humility, we affirm that we see the laws of blood and race with their won-

derful relationships and heavy burdens, as a holy part of that great order behind which we sense the Creator.

Today we once again raise anew the flag of life against the doctrine of death, and serve the future with the faithful affirmation: The blood given to us by God is holy.

The jew is Our Enemy

Background: The National Socialist Party's Central Propaganda Office, the *Reichspropagandaleitung*, published a monthly bulletin for speakers through until 1944. It was designed to be kept in notebooks, divided by subject area. This particular material was issued in installments to speakers from August through December 1935, beginning just before the proclamation of the Nuremberg Laws. I've translated most of this because it is the material on which thousands of National Socialist speeches were based on, less visible than material published in the press, but rightfully spread by speakers to every corner of the country. It also is a good summary of what NS Germany were saying publicly about the parasitic jews in late 1935. It also shows how jews are being treated with remarkable gentleness and patience.

The source: *Aufklärungs- und Redner-Informationsmaterial der Reichspropagandaleitung der NSDAP*, Lieferung 20, 21, 23, 24 (August, September, October, November, December 1935), pp. 1- 25 (Juden Allgemeines).

The jew is Our Enemy

Even if education has been successful in persuading people that the jew is different than we are, and that his manner, his nature, thinking, etc., remain so even after a long stay in Germany, one encounters the reply that that really does not mean much. The jew may be different than we are, and perhaps cannot adjust to us, but that does not give us the right to persecute him or think him a bad person, or even an enemy. If one says that "the jews are our misfortune," one makes a reproach against people who do live with us, and who cannot do anything about the fact that they are jews. Such accusations as these only make the jew bitter, forcing him and those like him, along with people who think him an equal, to wall themselves off against the surroundings, coming to have hate and enmity toward those who make these accusations.

Our age, however, is not the only one to see the jew as an enemy and as a destructive element. In truth, the battle against jewry is as old as jewry itself. The battle against this foreign parasite runs through the centuries like a red thread. Ever since Tacitus, the Roman historian who lived in the first century A.D.,

there have always been voices warning against this miscarriage of humanity. The histories of all peoples record the ever-recurring acts of defense, the desperate battles of host peoples against these interlopers, which are the inevitable result of the arrogance of jewish power and of jewish influence.

Everywhere the jew surfaces, he is not satisfied with equality, but rather claims dominance over the people that has accepted him as a guest. His goal was to force this people under his thumb, and to become its absolute and complete ruler. He sees himself as the people called and chosen to rule, whose goal is “to devour the peoples of the earth,” i.e., to bring them under his power.

To understand the jewish battle against everything Gentile, we must understand his thinking, which is to us wholly foreign and revolting. We will then know why there can never be the least cooperation between the German people and the jew.

Such jewish thinking, with all of its subversive elements, is written down and given form in the Talmud, the Schulchan aruch, etc., the racial and religious writings of the jews. Existing for centuries, they determine the life and actions of the Semitic race. Studying these writings that guide jewry reveals to us a deep gulf that has been eternally established.

Much has been written about the talmud by jewish and Gentile authors. References to these books for the purpose of illuminating the nature of the jews are usually met with the answer that these books do indeed exist, but that the larger part of the jews pay little attention to them, and do not guide their lives by them. At most, it is granted that “strict religious” jews follow these old teachings, just like “strict” christians follow the teachings of the bible, but that the overwhelming number of jews have nothing to do with the teachings of the talmud and the schulchan aruch.

It is not our intention to dispute the fact that there are jews who know just as much or just as little about the talmud and other works related to it as the overwhelming number of christians know about the church fathers, the writings of the catholic scholastics, or those of the protestant reformation.

More important, and essential for our observations, is that these writings, the talmud above all, mirror the jewish character, which cannot be disputed from the jewish perspective. The talmud, etc., do not show us how the jews should be, how they should think, but rather they give us a picture of how the jews really are and how they really think. If we wanted to

know what the jew is, what his nature is, we must study his writings, for they show him to us.

Let us let the jew himself speak to this:

The *Allgemeine Zeitung des Judentums* declared that the talmud

“characterizes the jewish psyche (nature) in a way as sharp as it is accurate.”

The jewish philosophy professor and talmud expert Cohen went beyond this and swore as an expert witness in a Marburg court:

“The talmud statements about faith and customs are binding on jews; they are laws.”

The contents of this book, which according to jewish judgment characterizes them “in a way as sharp as it is accurate,” whose precepts are binding for the jews in their faith and customs,

reveals to gentile, and especially Aryan, readers a concoction filled with arrogance, hypocrisy, licentiousness, and perversity that probably has no equal in all of the Gentile world.

It seems to us more the miscarriage of a hysteric and diseased mind in the last stages of mental illness than a book of faith and customs,

especially when we are told that it reveals the nature of “fellow human beings” living in our midst “in a sharp and accurate way.” Walter Rathenau, himself a jew, surely knew why he described his racial comrades in Germany as “an Asiatic horde on the sands of the Mark.”

God, who is holy to all peoples, who is infallible and unreachable, is described in the talmud as a creature who is like a human, capable of error, changeable, unjust, dishonest, revengeful, and terrible, calling down troubles on himself.

The talmud gives the jew permission to do anything he likes to Gentiles, without any punishment. He may cheat Gentiles, hurt them, rob them, he may rape Gentile women and children, in short, do anything he wants, for according to the talmud, a non-jew is not a human being, but an animal “who is of the same flesh as a donkey.”

On the other hand, the cheating of one jew by another, or of his women or children, is harming or attacking God himself, for the jews are royal children.

In the Schulchan aruch, the real jewish law book, these things are affirmed and intensified. This book, too, is essentially concerned with how and in what ways Gentiles can be harmed, how they are to be treated, and especially how the “children of God,” the “royal children,” or as the jew Rathenau put it, the “Asiatic horde,” can bring their plans for world domination closer to reality.

When one remembers that these writings are put in the hands of fifteen-year-old jewish boys and girls and in part must be even memorized by them, even the last people's comrade will understand that between us and the jewish element there is an unbridgeable chasm of racial differences, both in nature and character.

The Reich Speaker School

Background: The National Socialists faced an issue after taking power in 1933. Their speakers had been tested by hard political conflict from 1919 to 1933. Once Hitler was in power, some of the drive went out of the system. How was the enthusiasm of the early years of the movement to be maintained, and where would new speakers come from? This 1936 essay from the party monthly for propagandists reports on an effort to meet both goals. It shows the importance National Socialism put on constantly presenting the population with its honest important views

The source: Hans Rieß, “Ein Wort zur Reichsrednerschule,” *Unser Wille und Weg*, October 1936, pp. 17-20.

A Word on the Reich Speaker School

by Hans Rieß

In the course of the last year as part of the reorganization of the party's speaker staff, the *Reichspropagandaleitung* has established a Reich Speaker School to train the most suitable and capable speakers. The Reich Speaker School is a so-called traveling school, since it does not have a fixed geographic location, but rather moves from *Gau* to *Gau*. This has the advantage of freeing participants from the usual necessity of traveling to and from the school, saving them much time, not to mention money.

The establishment of the Reich Speaker School has been warmly welcomed by speakers and propagandists. Interest in the new establishment was so strong from the beginning that a large number of applicants had to be turned down by the *Reichspropagandaleitung*. This alone proves how valuable the work of the Reich Speaker School is.

Still, there were a few cases in which speakers thought participation in the Reich Speaker School was not important, since they had been active as party speakers for years and had addressed hundreds of meetings successfully, without

ever having gone to a speaker school. It makes no sense to train old and experienced speakers like them.

Others see the need for a speaker school, but do not think that the *Reichspropagandaleitung* needs to establish one. There are *Gau* schools, educational establishments, etc., and they do not understand why speakers do not attend existing schools. Since these objections might surface again, or may have already surfaced, it may be appropriate to refute these prejudices, for that is what they are.

The *Kampfzeit* [1919-1933] was undoubtedly the best school for National Socialist fighters, and National Socialist speakers in particular. All our familiar Reich, *Gau* and *Kreis* speakers came out of that hard school, and they are still the party's leading political speakers. However, here and there it must be admitted that there are political speakers who did well during the *Kampfzeit*, indeed who were often among the best speakers, yet today they do not do well because they have not moved with the times, because they keep playing the same old record from the *Kampfzeit* in their meetings.

After the three years of positive National Socialist constructive work that is behind us, such rhetorical activity is at least negative, in no way up to the increased expectations for a political speaker today. It is no longer sufficient for a speaker to attack our opponents and expose the mistakes of the past. Rather, he has to perform positive political work. He must address the events and questions of today. He should present his audience with the National Socialist worldview, and should help form the new German person in the way we want him to be formed and educated according to our worldview.

If a speaker is to do this creatively, he must understand the factors that influence the life of a people. He must be familiar with the history of his people. More than that, he must be familiar with the vital questions and things that influence the fate of our people at present and in the future. Comprehensive knowledge is the essential equipment of a speaker. Although it cannot be the task of the Reich Speaker School to provide the speaker with such theoretical knowledge, it can give him practical advice in using his knowledge. It will make the speaker aware of common mistakes and give him advice for writing his speeches, and for his practical activity.

The most important task of the Reich Speaker School, however, is to give the speaker new drive, to give new fuel to the fires of his enthusiasm. It should help to preserve the revolutionary force of the *Kampfzeit* and to maintain the

strength that will enable him, just as in the years of struggle, to inspire the hearts of his audience with enthusiasm, both today and in the future.

Given what has been said about the special tasks of the Reich Speaker School, having speakers participate only in regular training courses is not a happy solution. It cannot be beneficial to have the tried and tested speakers of the party participate in training courses with other course participants who have to start by learning the most basic elements of National Socialism.

The National Socialist speaker, based on his years of rhetorical activity, already knows a great deal about political, economic, cultural and social matters, which can be used as a foundation by the Reich Speaker School. In the discussions that follow each talk between the speaker and the participants, false ideas and impressions can be discussed and set right.

In these exchanges of ideas, all of life's questions can be considered from the standpoint of the National Socialist worldview, which contributes to the absolutely necessary building of a unified worldview on the part of the whole speaking staff. The speakers certainly should not become identical mechanical speaking machines, but rather thinking men with their own ways of expression and organization.

On the question of expert speakers, it is advisable to bring in leading experts from around the Reich, not from the *Gau* in which the course is being held. The likely experts from within the *Gau* are likely to be known by the speakers. It is understandable that even if they are extraordinarily capable in their area, they will not be as interesting as experts from somewhere else in the Reich. Participants have regularly expressed the understandable desire to hear another expert on the subject, preferably a leading figure who deals with the matter on a daily basis.

It has also been valuable during Reich Speaker School courses to include visits to institutions, factories, etc., which provide participants with practical impressions that are more valuable and enduring than any theoretical training.

The Reich Speaker School is also extraordinarily important for training the next generation of speakers. This is a problem that daily becomes more pressing, as the circle of experienced old speakers from the *Kampfzeit* diminishes, and it is of great importance to find suitable people to replace them.

In the past, those who might become new speakers studied National Socialist writings to train themselves. But a command of the material does not in itself

make a National Socialist fighter. This gives the Reich Speaker School a major and important task, but a satisfying one. It must prepare the next generation of speakers through intensive preparation and education, training the political speakers of tomorrow. Its courses will present National Socialist thinking in vivid form to the young National Socialist fighter. Here he will learn the qualities and characteristics of the speaker of the *Kampfzeit*, and here he will find the strength that will enable him to fulfill his mission, to go out to the people as the bearer and proclaimer of a new age.

National Socialist Political Propaganda as a Moral Duty

Background: The following essay was published in the NSDAP monthly for propagandists. It stresses the “high calling” of being a National Socialist propagandist. The author is identified as the *Kreispropagandaleiter* of Münster-Land.

The source: “Politische Propaganda als sittliche Pflicht,” *Unser Wille und Weg*, 6 (1936), pp. 238-241.

Political Propaganda as a Moral Duty

by Dr. Josef Wells

Many of us still must learn the nature and importance of political propaganda. Not infrequently one hears someone say that you should not and cannot stuff the people with propaganda all the time. The newspapers, after all, do not write only about politics in every edition. Leading experts refer to foreign newspapers, especially those in England. They may even mention the *Times*. And the hearers are amazed, since in contrast to the German custom, its front page is devoted entirely to advertisements. Politics appears on the interior pages, interspersed with other stories. As surprising as this may be, it does not eliminate the need for never-failing and never-weakening political propaganda in the National Socialist state.

We should begin by remembering this fact. Germany has the most universities, technical colleges, and mining, forestry, and teacher academies in the entire world, even aside from the large number of middle and higher schools, and occupational, technical, and popular schools. We are the most-schooled and best-taught nation on earth. People in other countries know this. Those abroad know that to study at a German university requires extraordinary abilities and scientific performance.

But as well educated as we are, a very significant part of our population is still uncertain and awkward politically. One might think that as a nation of poets

and philosophers, artists and inventors, we would also take the political lead among the nations that we undoubtedly hold culturally. That unfortunately has not been true up until now. Very many Germans even today lack reliable political instincts. Their political will and sense of direction is inadequate.

We have to admit this, whether we like it or not. We cannot go into the reasons for this situation here, but can mention a few key points. Germany's earlier fragmentation into small states was a fatal blow to any unified political course, for German popular nationalism, and for all political training in the direction of a single goal, "Germany."

How could the German people be a "roche de bronze," a firm rock of political will and firmness, when the politics of the German states were disunited for a long time? Our unified fighting strength during the World War was often enough seriously hurt by battles between the various German states that we today find completely impossible to understand.

We Germans lacked the necessary political determination in the last century, at home, in Europe and in the world. The average Englishman is not nearly as well educated as the German, but he is more mature and sure of his opinions. He therefore does not need the same permanent political schooling as we do.

Today, the new German Reich has established the conditions necessary to eliminate those old mistakes and to establish that which all good Germans have longed for for generations: a unified political will of all Germans to build the strength of the fatherland.

I said that the conditions have been established, politically, culturally and socially. That is to say everything is ready. We have no cause to be weary and rest on our laurels. That would only make us fat and lazy. Now we must build on the conditions to achieve splendid results. That will depend on each of us. We all have hard work to do. The political propagandists have the most to do. They have a long and difficult road before them before we near the goal that the English have reached long ago and maintain with great confidence.

Some citizens who gladly avoid political meetings and think them entirely superfluous, "since we are after all in power," prove that they do not understand even the ABC's of politics. They have views on, for example, German foreign policy that are simply laughable. Some of the Führer's actions, which thanks to his political wisdom he takes with a view over decades or even centuries, they greet in silence or complete incomprehension. Were we to leave such doubters

to themselves, they would be dreadfully unhappy, even collapse, because they are unable to recognize or experience successes.

How often does one hear that this or that point of our program has not been fulfilled, or that it should perhaps even be dropped. This shows the lack of political instincts of some Germans. They lack not only a feeling for political unity, but also the strength necessary for political determination. They imagine they have both, but have neither. They must learn.

A cardinal error of German politics in the past, with a few shining exceptions, was disorder, uncertainty, wavering, and confusion. It reached its epitome during the daily compromises of the postwar period. All Germany's political weaknesses came to the fore. Schiller once said: "Fight, German, to gain Rome's strength, Greek beauty. Both you can win. But never Gallic volatility [*gallische Sprung*]. He understood German political disharmony. Our soldiers should display Roman strength, our scientific and cultural achievements, Greek beauty.

We have achieved great things in both areas, unsurpassable things. The almost countless successes of German arms should have given us an entirely different political position than in fact we had. How often have other nations drawn political benefit from our military victories?

Gallic volatility does not suit us. The French phrase *Toujours en vedette* does not mean volatility itself, but rather the willingness to change. The German is too easily satisfied with what he has achieved, he is too quickly politically "saturated," to use Bismarck's phrase. It actually applied only to that moment, but became a dogma.

The German too quickly gives up when he does not immediately achieve his political goals, and is content with the situation. He has not learned to take the long view in politics, to wait and let time work for him. The German is too willing to accept second best in political matters.

It is understandable why the Führer's calm, persistent, confident ability to wait and let time work for him in a series of important domestic and foreign policy matters is so hard for most Germans to understand. Many would not be at all upset if Adolf Hitler played the big man by taking unconsidered, hurried, careless actions, perhaps even "a panther's leap to Agadir" or something like that. The Führer's careful approach and confidence, and his enormous political abilities in all areas, are something entirely foreign to most Germans, something entirely new. They must become accustomed to it.

The propagandist must therefore always be ready for action, not be hampered by the political uncertainty of the people. They have a double task. First, they must bring the public to the level of political maturity for future foreign policy actions. Foreign actions and decisions cannot be made today's era of popular nationalism by a thin leadership layer or an intellectual elite, as they were in the past. Political propaganda is necessary to build the determination of the nation.

We have greater freedom of action in domestic policy. Here it is a matter of capturing each individual. The determination of the individual stands alongside the forged determination of the community. Here battles will be fought that require a new kind of statistic. If we want to support a foreign policy decision, the entire nation must be mobilized for a powerful frontal attack.

Domestic matters are not settled by mass meetings and mass marches alone. There "the troops must be divided into separate units." The battle will be won within the family, the workplace, the office. Such quiet, tough battles depend on the determination, independence, and self-confidence of the individual fighter.

Many details of our domestic policy are not yet legally settled, nor can everything be written into law. There is much room for personal initiative. Each party member at least can act as a National Socialist. In such matters, each is his own political propagandist. There he can show if he is determined, persistent, self-confident, whether he can hold firm and keep going. Political propaganda in the form of political meetings must always stand alongside such individual fighters.

If we demand political activism of the whole community, we propagandists must ourselves be activists. Activism does not mean being a bigmouth or a rabble rouser, but rather agreement between word and deed, between unity and determination of character.

Political propaganda may not be confused with advertising. Advertising changes its target as needed. The Americans call it "ballyhoo." The word means making a lot of noise about something, whether it is worth it or not. The art of advertising works this way. Advertising agencies push one thing today, another tomorrow, each time making it sound as if nothing else in the world is worth mentioning. There is no thought of moral or national values. "Ballyhoo" is advertising at any price, with no moral content, no moral thought or responsibility. The Americans made "ballyhoo" against Germany during the World War until the American public finally believed that the Germans were cannibals whose elimination would be a godly deed. "Ballyhoo" is an unlimited, arbitrary

exaggeration. In a political sense, it is incitement, distortion, and it is all immoral.

When we talk about the necessity of political propaganda, we seek powerful moral goals. We want to make our people a united nation that confidently and clearly understands National Socialism's policies, quickly and correctly. We cannot change our political principles as we would a consumer good, becoming random, irresponsible and immoral. We do not want to distort, confuse or incite, but rather clarify, unify, and tell the truth. Political propaganda is the highest responsibility, it is a moral duty, a national duty. We may never think there is too much of it or that it is superfluous.

Ten National Socialist Responses to jewish Lackeys

Background: The National Socialists were aware of some Germans who did not yet fully comprehend the importance of anti-semitism. In this article from the party monthly for propagandists, the writer provides ten responses to the most common objections they encountered to their appropriate anti jewish measures. These were arguments intended for everyday use in conversation with fellow citizens.

The source: Kurt Hilmar Eitzen, “Zehn Knüppel wider die Judenknechte,” *Unser Wille und Weg* (6) 1936, pp. 309-310.

Ten Responses to Jewish Lackeys

by Kurt Hilmar Eitzen

There are still jewish lackeys today who attempt to disrupt our storm attack on the jewish world rulers, trying to stop us or even cause us to fail. The following hints show how one can reply to these arguments by our opponents, or even turn their arguments against them.

Argument 1: “You say that religion is a private matter. But you fight against the jewish religion!”

Counterargument: “Actually, the jewish religion is nothing other than a doctrine to preserve the jewish race.” (*Adolf Hitler*). “In resisting all government attempts to nationalize them, the jews build a state within the state.” (*Count Helmuth von Moltke*). “To call this state a ‘religion’ was one of the cleverest tricks ever invented. From this first lie that jewry is a religion, not a race, further lies inevitably follow.” (*Adolf Hitler*).

Argument 2: “There are decent jews, after all!”

Counterargument: This little phrase “after all” proves that there are very rare exceptions of no significance to our battle against jewry as a whole. But Martin Luther saw four hundred years ago that this “decency,” proven by charitable deeds done in as public a manner as possible, is nothing but a hidden cost of business, to be repaid a thousand times by uneducated Germans. “Know, dear christian, and have no doubts about it, that next to the Devil you have no more bitter, poisonous and determined enemy than a genuine jew. . . If they do something good for you, it is not because they love you, but because they need room to live with us, so they have to do something. But their heart remains as I have said!”

Argument 3: “The jew has better prices than the German businessman.”

Counterargument: Any crook can sell junk...jewish crooks have driven thousands of German businessmen to bankruptcy with the glittering trash in their department store palaces. When someone does get good products more cheaply from the jews than from Germans, it is only because the united jewish firms force down prices from the manufacturers, which means reducing workers’ wages. He who has bought good products cheaply from the jew should never forget that the curse of a German worker and the tears of his hungry children come with them!

Argument 4: “There are also ‘White’ jews”

Counterargument: “That speaks against the jews, not for them! The fact that one calls the crooks among us ‘White’ jews is proof that being a jew implies something bad. Otherwise, one would call crooked jews ‘yellow’ christians. The fact that there are so many ‘White’ jews among us proves that the destructive jewish spirit has already infected wide circles of our population. It is a warning to us that we have to take up the battle against the jewish world plague everywhere.” (*Joseph Goebbels*). That is why Point 24 of our party program states: “The party battles the jewish-materialistic spirit within and outside of us.”

Argument 5: “Mr. Levi is not a jew, since he has been baptized!”

Counterargument: As we have already shown, jewry is not a religion. The Führer pointed that out in a sarcastic manner during the period of struggle [1919-1933] when he said that it was a peculiar sort of religion when one could smell its adherents from a great distance! No, a jew always remains a jew. Chaim Herz Bückeberg, better known as “Heinrich Heine,” joked: “Are these long noses a kind of uniform that allows the God King jehovah to recognize his

old body guard, even if they have deserted?” “I have no desire to convert the jews,” Martin Luther wrote, “since that is impossible.” A jew remains a jew.

Argument 6: “It is true that Mr. Moses Freudenstein is a jew, but his parents and grandparents lived here. He is one of our old established citizens.”

Counterargument: Just as a goat does not become a horse, even if his father and grandfather were in the same stall, a jew can never become a German, even if his ancestor came to Germany as a peddler in Varus’ army [during the Roman era].

Argument 7: “The jew is a human being, too!”

Counterargument: “Of course the jew is a human being too. [Are they?] None of us has ever doubted it. But a flea is also an animal. But not a very pleasant one. Since a flea is not a pleasant animal, we have no duty to protect and defend it, to take care of it so that it can bite and torment and torture us. Rather, we make it harmless. It is the same with the jews.” (*Joseph Goebbels*).

Argument 8: “Everything with a human face is equal.”

Counterargument: Thirteen years ago, the *Stürmer* carried a cartoon. In it, a miserable pig looked up from his sty to a royal lion. “Everything with an animal face is equal!” But what did the lion growl in reply? “That’s what you swine would like to think!”

Argument 9: “Anti-semitism is only something for idiots!”

Counterargument: One no longer hears this lie in National Socialist Germany. But one still reads it in the jewish emigre press abroad, and jews whisper it here and perhaps some jewish lackeys still think that. We smile in response, and note that the jews have never produced a single creative man, but that all great men in every country have been implacable opponents of the jews. Some “intellectuals” may be distressed when one doubts their understanding, but we will follow the battle cry against judah that all of the great men of our past have made!

Argument 10: “Can you live with the uproar and accept responsibility for the misery that the laws of the Third Reich bring to thousands of jewish families?”

Counterargument: “It is almost a miracle that absolutely nothing has happened to jews in Germany, but rather that only gradually the rights they stole from the Germans in politics and culture have been restored.” (*Alfred Rosenberg*).

But even if a few hundred jewish families in Germany really did have to go hungry, what is that against the many millions of German families that the jew murdered over the course of centuries through wars, revolutions, and civil strife, not to mention those ruined through usury and fraud!!!

"In the battle between the races, there is no truce. If you are determined finally to defend yourself, German people, then be pitiless!" Adolf Hitler

Terror, Uprisings, and Murder as Tools of the jewish-bolshevist World Revolution

Background: From 1936 to 1938, NS Germany waged a variety of anti-bolshevist campaigns. Hitler and Goebbels, among others, made major speeches at the Nuremberg rallies. Numerous books and articles assailed the judeo-Soviet Union. In 1937, there was a major anti-bolshevist exhibit produced by the *Reichspropagandaleitung*, the party's central propaganda office, that traveled to major cities. This is an excerpt of the program book for that exhibition.

The source: *Große antibolschewistische Ausstellung* (Berlin: Verlag für Kultur-u. Wirtschaftswerbung Daenell & Co., 1937).

Große Antibolschewistische Ausstellung

After this first attempt to establish bolshevist-jewish world rule, which had been successful only in Russia, Moscow began a systematic campaign to subvert and destroy all national order throughout the world. To carry out these plans for jewish world conquest, the III Communist International was founded in Moscow in March 1919. As Lenin said, it was

“nothing other than the first step toward an international soviet republic and the victory of communism in the entire world.”

Since then, the Moscow central office has sent its hirelings and murderers to every nation on earth, paid for with the last penny of the raped Russian people, to inject the poison of jewish subversion into the peoples, robbing them of the strength needed to defend and protect their national independence, their own cultures, and the foundation of their economies from the threat of jewish world rule.

Year after year, strikes, terror, uprisings, and murder shook the lives of the peoples. Thousands upon thousands fell victim to bolshevist destruction. Hun-

dreds of thousands of healthy people were defiled and murdered, overrun by the rising flood of jewish-bolshevist chaos.

Helpless and unwilling to believe, the world watched the work of the jewish rulers in Moscow, closing its eyes to the enormous danger that threatened. Only a few peoples has the courage and the inner strength to free themselves from the horrible grip of world bolshevism, declaring a battle of life or death. The new Germany and Mussolini's Italy are Europe's strong bulwark against the red storm from the east. Japan stands guard on its borders. Spain is destroying Red tyranny in its land.

There are peoples, however, who do not see, or do not want to see, their bitterest enemy. The Führer called out to them to fight for the freedom of the peoples and the purity of their cultures, extending his hand to guarantee peace and order in this world:

"We call on the peoples of the earth to join together against the danger of bolshevism, if they do not want to fall into the pit of a terrible and unforeseeable fate."

Soviet Russia — The Bolshevist Paradise

According to the promising words of the new rulers, the victory of bolshevism in Russia was to realize jewish-marxist doctrines and give the Russian people, and thereafter the whole world, paradise on earth. Behind this peaceful mask of an impossible and insane vision of human happiness, however, was the foundation of jewry's plan to build and secure world rule. Even today, the world has only imperfectly recognized these threads of eternal jewish striving throughout world history for absolute power.

This true even though jews have been proven to have acted with ruthless horror to destroy the self-aware forces of the Russian people as they erected the "dictatorship of the proletariat," the "workers' and peasant's state," through an unparalleled rule of blood. The fact that there is not a worker in the Soviet leadership, much less a peasant, is convincing proof of how little it is a state of workers and peasants. All really important positions in political life are filled by jews and elements wholly dependent on them.

Tortured Russia knows how little the ruling party circles are interested in realizing paradise, and how much they are involved in bloody struggles for power between jewish leaders. Incapable of any creative accomplishments, they destroy

all social order, destroy all culture and all ethnic life, creating chaos in which humanity threatens to collapse.



The intentional destruction of the Russian family, just like the systematic destruction of Russian ethnicity, is intended to make impossible any defense against bolshevism's bloody dictatorship. this fact was stated with brutal openness at the Komintern Congress in 1924:

"The revolution is powerless so long as the concepts of family and family ties remain."

The corruption of the meaning of marriage into a matter of mere sexual drives serves the same goal. The oft proclaimed right to abortion supposedly frees the woman "from the chains of bourgeois morality." This freedom results in the destruction of the family and leads to an unlimited exploitation of women's labor in the service of world revolution. This is shown by the astonishingly high percentage of women in the working class. In 1936, the percentage of women was:

Mining: 21.5%

Coal mining: 19.6%

Hard coal mining: 24%

The metals and machinery industries: 26%

The woodworking industry: 40%

The destruction of the family has had its worst effects on the youth, the living future of every people. Hordes of starving children fill Russia's country roads, becoming homeless tramps and criminals without a conscience. Bolshevism knew of no other way to deal with this youth misery than through a truly barbaric measure, the death penalty for children.

The battle against God reveals the same desire to destroy ethnic life and dissolve all moral relations. Above all, the law was corrupted by the terror of the GPU, and this system of injustice is used in the battle against the peasantry. As an "owning class," it was "liquidated," or in other words exterminated, or else sent to slave labor camps or reduced to wage slaves of Jewish rulers in collective farms.

In the course of this destructive work, well over 18 million peasants lost home and farm by 1 April 1936. Their lands were brought together in 246,000 collective farms, that is, state-owned large farms.

This violent expropriation and destruction of the peasantry showed its terrible consequences only too quickly. The land that had once been Europe's grain basket became a land in which millions fell victim to hunger and misery.

Slave labor camps were established to eliminate all "undesired elements." Besides the peasantry, this included self-aware workers and the remains of the old bourgeoisie and nobility. Around 6.5 million people live, work, and die under the hard regime of bolshevist oppression.

Russian workers endure the same unbearable oppression. Without any consideration, their labor is exploited through the Stakhanov system, a labor method that exceeds even the cleverest capitalist exploitation of labor. At starvation wages that are insufficient to satisfy even the basic needs of life, the Russian worker lives a life of hard work and misery. The average monthly wage is 40 to 100 Reich marks in "high paying" industries. The prices are as follows:

1 kilogram beef or butter: 4,50 RM

1 pair of shoes: 100 – 150 RM

1 suit: 1,000 RM

For essential foodstuffs like bread, the Russian worker pays nearly twice as much as a German worker, who receives much better pay. These prices are set

by the state, but sufficient goods are rarely available. On the open market, prices are two or three times as high, and are entirely impossible for the working population to pay.

Through unending exploitation of the Russian working class and peasantry and the starvation of millions of people, the bolshevist rulers built the Red Army as a weapon for carrying out world revolution.

Nearly 12 million trained troops are ready to throw the world into the chaos of jewish world rule when commanded by jewish rulers.

How it was in Germany: jewry and bolshevism at Work

Red murder prevailed in Germany's streets for fourteen years. Nearly 6,000 *Freikorps* members and over 400 fighters of the National Socialist movement fell victim to Bolshevist rage in Germany, victims of systematic subversive activity ordered by bolshevist jewish rulers in Moscow. Here, just as it is there today, jews led the struggle against the people's will to live. They made themselves the leaders of the German people's cultural, economic, and political life, even though they were only tolerated foreigners.

The extent of jewish influence in Germany is most clearly shown by the fact that in Berlin, 56% of notaries and 52% of doctors were jews, even though jewry made up only 0.9% of the population of the Reich.

Above all, however, jews dominated industry and commerce. There were three times as many jews as Germans in top German business positions. Jews like Rathenau, Mammroth, Berliner, Aron Hirsch, Siegmund Seligmann, Tietz, Wertheim, Katzenellenbogen, Herzfeld, Friedländer-Fuld, and countless others, were seen as the pick of German business leadership, as the top men in industry and commerce.

The jews had also taken over the press and politics. In 1932, the total circulation of the two largest publishing firms (including newspapers and magazines) was over five million. Both were in jewish hands. The filthy jew Georg Bernhard, the powerful editor of the *Vossische Zeitung*, who today is one of the worst emigrants inciting against National Socialist Germany, declared with cynical openness the true nature of the relationships between the jewish ruled press and politics:

"The judgment of public opinion is influenced through a few string-pullers, who by using much money in various countries have established a comprehen-

sive press apparatus that lets their mouthpieces loudly say whatever they want said."

His marxist-bolshevist racial comrade Willi Münzenberg, the leader of the communist agitation press, was no less open when he wrote in the *Rote Fahne*: "The lie is a weapon in class struggle." In the same way, however, the jews used politics for their ends. Who does not know the corrupt bigwigs of the System Era, the jews Isidor Weiß, Grezeszinski, Hilferding, Hugo Preuß, Gustav Landauer, Heilmann, Leo Kestenberg, Heinz Neumann. Last but not least, the jewdification of political life is shown by the jewish role in leading the marxist parties. In the Communist Reichstag delegation, 14.5% were jews. Among the Social Democrats, it was 22% .

The jewish spirit dominated the sciences and jewish psychoanalysis and sexual research corrupted the morals of an entire people from a supposedly objective scientific standpoint.

Jewish domination of German cultural life was equally dangerous. Jewish directors, art patrons, and artists promoted art that was nothing other than the realization of Bolshevism in art and culture.

The highpoints of jewish rule, however, were undoubtedly the countless cases of fraud and criminality that must be charged to the jewish account. It was even more dangerous for our people, since jewry presented this type of business dealing as mere enterprise, and uncovered cases of corruption as mere business misfortune. The Eastern European black marketers and fraudsters Sklarek, Sklarz, Barmat, and Kutisker were the worse examples for the way in which corruption and politics were so neatly connected.

It was only a step from jewish dominance to jewish rule to bolshevism. The political, economic, and cultural impact of jewry in Germany would lead, consciously or unconsciously, to the realization of bolshevism in Germany, and to the destruction of the German people.

The Battle and Victory of National Socialism

The Führer mobilized the strengths of the German people against the forces of jewish-bolshevist subversion. He set the National Socialist will for construction against the jewish desire for destruction, and thus drove bolshevism from Germany forever. Out of the classes and parties that had torn each other apart in bloody civil war, he created the German people's community. He made the family, which bolshevism sees as the greatest hindrance to world revolution,

into the core of our ethnic and governmental program once more. The peasantry, which bolshevist rulers systematically destroy as the “class enemy,” received its eternal foundation in Germany through the Reich Hereditary Farm Law.

Following the will of the Führer, the German people created a Wehrmacht that is the best guarantee for peace in Europe in the face of the steadily threatening danger of bolshevism from the east.

Freedom of religion in Germany stands against the systematic suppression of religion and faith in Soviet Russia. While Germany's youth, conscious of its responsibility for Germany's future, works hard, and with healthy joy in life marches forward in ready camaraderie, millions of children perish and starve in the bolshevist proletarian paradise.

While Adolf Hitler's great roads cross Germany, linking all regions and groups, bolshevist Russia remains a trackless land. The rapidly growing German economy serves the German people and assures them of work and food. In bolshevist Russia, on the other hand, Russian workers toil in endless drudgery, exhausting themselves for the realization of bolshevist-jewish world rule. For them, life is endless toil, and they are free only in death. In Adolf Hitler's Germany, work is seen as noble, and the creative German people benefit from its intelligence and the quality of its work.

Adolf Hitler's battle and victory has freed German life in every area from the yoke of a rule whose final goal was the destruction of the German people.

In the turmoil that rules the world, and which is led by the bolshevist central in Moscow, Germany and Fascist Italy are islands of order and of peace.

jewish Bolshevism Throughout the World

Background: From 1936 to 1938, NS Germany waged a variety of anti-bolshevist campaigns. Hitler and Goebbels, among others, made major speeches at the Nuremberg rallies. Numerous books and articles assailed the judeo-Soviet Union. In 1937, there was a major anti-bolshevist exhibit produced by the *Reichspropagandaleitung*, the party's central propaganda office, that traveled to major cities. This is an excerpt of the program book for that exhibition.

The source: *Große antibolschewistische Ausstellung* (Berlin: Verlag für Kultur- u. Wirtschaftswerbung Daenell & Co., 1937).

Bolshevism throughout the World

The world is once again filled with the noise of war, of bloody uprisings, strikes, and mutinies, of terror and cowardly murder. Irreconcilable brotherly hatred divides the peoples and saps the strength of their lives. Mankind and peoples seem to stand helplessly against a confusing and senseless game played by mysterious, unknown forces. Yet behind all the senseless rage of destruction stands a single power whose aim is to destroy the culture of the peoples of this earth and build its bloody world domination on the ruins, the world domination of Bolshevism. That this is in fact its goal is clear in the documents of the Communist International, which proclaim to all the world:

“The Communist International is the union of the communist parties of varying lands into a unified communist world party. As leader and organizer of the revolutionary movement of the world proletariat, the Communist International fights for the establishment of a world-wide dictatorship of the proletariat, for the establishment of a world union of socialist soviet republics.”

Communist uprisings throughout the world, and strikes in America or in France, serve this goal, as does the horror of Bolshevism in Spain. A thick network of communist parties and conspiratorial centers spans the globe, assidu-

ously ready to follow Moscow's bloody orders absolutely and without question. Thus, organized subhumanity plays with the fate of peoples and states, with the fate of many hundreds of millions of people who wish only to live and work in peace.



Peace, however, is Bolshevism's worst enemy, which it must destroy in order to realize its plans for world domination. Thus, Bolshevism's ever-repeated life and death declarations of battle against the whole of the world become all too understandable. Where the poison of communist subversion is not directly at work, the united fronts of Marxist parties in every people work to make them ripe for the bloody seed of Bolshevist destruction. In France, this new tactic of international Bolshevism is in its early stages, but in Spain it has already reached its epitome. With a bloodthirstiness of insane horror, Bolshevism is erecting the dictatorship of jewry on the ruins of the Spanish people, its culture, and its economy.

Bolshevism and jewry are two words for the same thing. Just as the jews are the string-pullers of Bolshevism uprisings, the leaders of Bolshevist criminality, so, too, are they the inventors of Marxism and Bolshevism, which flow from their character.

He who wants to write the history of Marxism must write the history of jewry in the world, since he will conclude that marxism and bolshevism are not only phenomena of our age, but rather the expression of jewish rule over foreign peoples and states since time immemorial.

[Four pages of illustrations from the exhibit. The first claims the jews are the result of race mixing, the second that jewish racial laws seek to preserve the jewish race, the third is titled "jewry fights for political power," and the fourth covers resistance against jewish domination.]

jewry is the Core of Bolshevism

Jewry was born on the soil of Palestine, that crossroads between Europe, Asia, and Africa, the battleground and settlement region of the most varied peoples. It is a mixture of Middle Eastern and Oriental races, with strong Hametic and Negroid elements. All of these races are nomads or wandering shepherding peoples, whose characteristics are intensified in jewry. Over a long period of development, the trading spirit typical of jewry has developed, based on a foundation of usury, fraud, deceit, and cowardly wretchedness.

This varied mixture of differing races and peoples gradually solidified into jewry, and was protected against further mixing as the result of strict laws of religious nature enforced by the rule of the rabbis to preserve the purity of the jewish race to this day.

All these laws to prevent further mixing with foreign blood were unable to assure jewry's existence as a state, since there it lacked the creative force of healthy, pure-blooded peoples.

Thus, they spread throughout the world to split all peoples and states, driven by the insane notion that they were God's chosen people that other peoples had to serve. Everywhere, they were an element of destruction.

The Roman Empire broke against the rule of the Semitic Emperor after the Nordic leadership was systematically exterminated and replaced by the influence of Syrians and jews. Throughout the Middle Ages, they continued their tightly connected financial and political efforts with the help of their usurious loans to the leading courts of Europe. At the beginning of the nineteenth century, given the powerful influence of Rothschild money, one could say: "There is but one power in Europe, and that is Rothschild."

Their claim to power rested on more than usury and financial dependency, however.

They forced their way into their host peoples, destroying healthy and resistant blood.

The infiltration of jewish blood into the German nobility, and the resulting destruction of the best German blood, is best seen in the Pereier-Arnstein family. The female descendants of the founder of the purely jewish Pereier-Arnstein family married into Aryan families and corrupted their blood. Within four generations, fourteen German noble families, and two bourgeois families, had been infected with jewish blood.

Hand in hand with jewry's destruction of the best blood of our people came an ever-growing influence on our cultural life. The ability of jewry to influence cultural life in Prussia at the beginning of the nineteenth century is illustrated by its ability to use the bourgeois position of a leading man like Wilhelm von Humboldt. He was infected with the false doctrine of liberalism, which taught human equality, in the jewish salons of Henriette Herz and Rahel Levin. Under their influence, he opened academic positions in the newly-founded university to jews, and argued a few years later at the Congress of Vienna for their full emancipation.

Wilhelm von Humboldt had no idea of the danger his defective understanding of the nature of jewry had for the German people and its future. Jewry, as it used him, was aware of the methods in the political background that it was using to

creep into the life of the German people, and into the lives of all peoples on earth, establishing itself as an equal, yet eternally foreign element.

One of its most prominent representatives made this public in a clear and unmistakable way in a statement about the goals of Freemasonry, although this unfortunately was paid little heed. This statement by the high-degree jewish Freemason Isaac Crémieux revealed not only jewry's plans for world domination, but also the role of Freemasonry as a tool to realize this plan.

It is a sign for the healthy strength of the rural part of our people, and of all peoples, that its sure instinct always recognized jewry's drive to realize its plans for world domination, and always resisted them.

There were uprisings against the jews throughout the Middle Ages, against its usury and political exploitation. These bitter defensive struggles, however, lacked unified leadership, so they were only individual actions without lasting success. They did show, however, how alert the common man is to the political danger of jewish infiltration.

Hitler Youth - On the German People and Its Territory

Background: This material comes from a booklet for Hitler Youth leaders. I translate the sections dealing specifically with race, because to the National Socialist blood and soil (*Blut und Boden*) were inextricably related. This material provided leaders with the background they needed to convey healthy racial thinking to young boys.

The source: Fritz Bennecke (ed.), *Vom deutschen Volk und seinem Lebensraum. Handbuch für die Schulung in der HJ* (Munich: Franz Eher, 1937). Paul Gierlichs is listed as *Bearbeiter*.

On the German People and Its Territory

Introduction: The Worldview of Facts

The worldview of National Socialism is today the common property of the whole German people. All unprejudiced citizens of good will have made National Socialist thinking so deeply their own that it provides answers for every question of life and direction for every action.



This shared National Socialist worldview makes it possible for German citizens to participate actively in the formation of our national life. Regardless of his position, each German can through thought and deed participate in political, cultural, and economic renewal. This common worldview is the unbreakable bond that holds together the leadership and the followers of our people in their common labor.

In the past there was no such general involvement of all citizens in forming our political life. There was a deep chasm between the “rulers” and the “subjects.” Even when we were under so-called democratic rule, the average citizen had no role in determining the fate of our people. Deep involvement and real participation by all Germans was impossible since in most cases only a small circle of the elite determined the direction the government should go. This was not only because the past lacked a unified and common worldview. The many so-called worldviews were sufficiently unclear and confused as to be unable to lead to a building of political will.

Former worldviews were not built on a recognition of reality and a knowledge of the facts. Rather, they were abstract theories unrelated to reality that had developed over the course of history. They had nothing to do with the real facts,

and indeed often stood in sharp conflict with them. The conflict between theory and reality soon so confused all matters of national life that even the “leaders” of such worldview groups could make no order out of the confusion. The average citizen could do no more than wait more or less patiently to see what resulted in the political realm. He was driven from the political stage into the audience. The exact opposite is the case today. All the questions of our political life are so clear, simple, and unified that each citizen can both understand them and work to solve them.

The National Socialist worldview is not the result of abstract and convoluted thinking. It is not a theory, but rather is clearly bound to reality. National Socialist thinking comes from experience. It is a worldview based on facts and reality.

The most important and influential facts in the life of nations are “blood and soil.” He who understands their laws and effects in history can determine the future. The goal of this manual for the Hitler Youth is to build their political will according to the National Socialist worldview.

Chapter I: Human Inequality

The foundation of the National Socialist worldview is the knowledge of human inequality. No one will likely disagree with this as long as we stick to physical appearance. It is obvious that the “red skins,” the “yellow people,” the negroes, and the Whites are very different. And all Whites are not the same. The careful observer can find differences in physical size and shape. The color of the eyes, hair, and skin also varies greatly.



But there are also spiritual differences between people. That is particularly clear when various people speak about a particular subject. For one person, work is a “curse,” “God’s punishment,” a burden that one should remove as rapidly as possible. For the other, it is a necessary part of existence that gives human life its meaning. For one, bravery and loyalty are nothing but great stupidity. He would rather be “a coward for a few minutes” than to “be dead for the rest of one’s life.” For another, bravery and loyalty are the characteristics used to value and esteem people. He holds to his word, in good times or ill. He cannot live without honor and would rather die than be a coward.

People differ in more than their physical characteristics. Just as deep, and with no way of bridging the gap, is the differences in spirit and soul. body, spirit, and soul together make up the whole person, since they form a unified whole. Their inner relationships must therefore be studied. Then we will clearly recognize the vast difference between those of German blood and the jews, although their physical characteristics might otherwise suggest that they were both members of the same human grouping. We then understand human inequality. We act according to this understanding.



The past era either entirely ignored human inequality or else acted contrary to its better knowledge. During the colonization of Paraguay in the nineteen century, for example, the jesuits permitted white settlers to marry native Indian women. Perhaps they thought that the native population would thus be raised to the level of the whites. But these mixed marriages produced unhappy bastards who were neither white nor native.

In most cases, they inherited the bad characteristics of both groups, lacking spiritual stability. In our time, too, certain people occasionally lacked a feeling for racial honor or racial defilement. The numerous bastards resulting from re-

lations with the black occupation forces in the Rhine region, or those that came from relations between jews and Germans, are tragic examples. Even the highest government offices of the System era [Weimar Republic] intentionally ignored racial knowledge. For example, they prohibited the well-known racial scholar Ludwig Schemann from studying the nature of the races and withdrew support for his research.

Even today, National Socialism's racial thinking has implacable opponents. Freemasonry, marxism, and the christian churches make common cause in this matter. World freemasonry conceals its jewish plans of world domination behind slogans of "humanity." The jew and the Turk can achieve its degrees just as well as the christian. Marxism has the same goals as freemasonry. To conceal its true aims, it used the slogan of "Equality, Freedom, and Brotherhood." Under jewish leadership, marxism wants to unite everything "that has a human face."

The christian church, above all the roman catholic church, rejects racial thinking by claiming that "All men are equal before God." All who are of the christian faith, be they jew, a negro from the jungle, or White, are better and more valuable to it than a German who is not a christian. Saving faith is the only bond.

Proof that the roman catholic church is acting against its better knowledge in rejecting racial thinking is clear from the following facts. There was once a danger that jesuit goals would be subverted or redirected by jewish members. The result was a ban on jews becoming jesuits. Today the danger is long past and the church wants to forget about it.

Why do we find the nonsense about human equality in freemasonry, marxism, and the christian church? All three are more or less striving for world power. They therefore have to be "international." They can never accept racial, ethnic, or national ties between people without giving up their goals.



Despite these major opponents, however, racial thinking is constantly winning ground. Truth is gradually winning. We need only think of the growing front of countries that are resisting the destructive influence of jewry. And we recall the immigration laws of many countries that ban jews or other unwanted groups.

But we do not want to remain with superficial matters. We need still greater clarity in this matter. Only then can we understand the fourth point of the program of the National Socialist German Workers' Party, which says:

"Only racial comrades may be citizens. A racial comrade must be of German blood, without regard to religion. No jew can be a racial comrade."

Chapter II: The German Races

[This chapter discusses the various Germanic races.]

Chapter III: Racial Make-up: Inheritance and the Environment

[A discussion of genetics from the NS perspective.]

Chapter IV: Genetic and Racial Hygiene

From the study of genetics we have learned that the individual human being is inextricably bound to his ancestors through his birth and inheritance. He is bound in the same way to his descendents. The individual human being is but one link in the long chain of generations. If we wanted to use an image, we could say: The individual is a wave in the great river that flows from the most distant past to the most distant future. The further back we trace this stream of generations, the more they join into one large river, until we find ourselves at the common source. This picture reminds us that all the families and tribes of a

people have a common origin. They have a common inheritance that they will pass on to the future.

But the great genetic river of a people can suffer many impurities and injuries along the way. These can occur in two ways. First, diseased genes can develop within the bloodstream of a people. If a people is to remain strong and healthy, these cannot be allowed to be passed on. The purpose of our current genetic policy is to prevent the passing on of such diseased genes and to promote healthy blood. A people's bloodstream, however, can also be injured by mixing it with alien blood from foreign races. Our racial policy is designed to prevent this from happening.



Our genetic policy therefore combats those injuries that develop in our people's genetic stream from within. We have already learned that countless genetic characteristics of physical, mental and spiritual nature are passed on from person to person. Besides natural, healthy genes, there are unfortunately many that are unhealthy. Although genetic diseases could only be thoroughly studied and understood after the laws of genetics were discovered, we already know of many genetic diseases. 400 of every 1,000 cases of mental illness have genetic origins. But there are also physical and spiritual inheritable diseases.

The worst inherited diseases are: feeble-mindedness, schizophrenia (mental disorder), insanity (mental illness), inherited epilepsy, inherited St. Vitus' Dance, inherited blindness and deafness, and inherited physical impairments, including among others bone disorders, club foot, hare lip with cleft palate, and blood diseases.

Then there are inherited diseases that of a less serious nature, or which cause internal illnesses. Here are a few of the many that could be mentioned: extra fingers or short fingers, flat and knock feet, birthmarks and moles, short- and farsightedness, squinting, cataracts (blurring of the cornea), as well as a susceptibility to jaundice, obesity, cancer, and tuberculosis.

Some of the diseases we have listed are prefaced with “inherited.” That means that the disease can also result from nonhereditary causes. This is the case when they result from infection or accident. They depend on the environment, and thus we know that they are not hereditary.

On the other hand, there are inherited diseases whose external effects can be treated by the art of medicine, but do not lose their genetic nature. If, for example, someone with a bone disease or a hare lip with a cleft palate undergoes surgery, the problems will still reappear in his descendants.

Although normal diseases need not be a barrier to marriage, those with genetic diseases, even if they can be alleviated through surgery, should be strongly advised not to have children.



Here we should mention incest and marriage to close relatives. From the science of genetics we know that some characteristics are “hidden.” They are subordinate to the dominant characteristic (recessive). The recessive gene is passed on to posterity, but it does not come to expression. Only when both parents have such a recessive gene does the trait show up in their offspring. Most genetic diseases are recessive. The people who have one such gene are themselves healthy, but they carry the disease nonetheless. Only when they marry a partner who also carries the gene does it come to expression in their offspring. Because of their common descent, the members of a family or a tribe have the same

genes. Since a recessive gene can be common in such a group, it is likely that both partners share the recessive gene. That is why incest and marriage to close relatives are inadvisable.

Since diseases resulting from recessive genes cannot easily be determined in an individual case, there is only one solution: genealogical research.

Chromosomal damage can have the same effects as genetic diseases. It can result from the misuse of alcohol and nicotine, through poisons, radium and x-rays, and venereal diseases. The greater number of cases of idiocy and epilepsy, for example, are caused by alcohol or venereal diseases. The tendency to criminality also can be traced back to genetic diseases and chromosomal damage.

Serious genetic disease, particularly mental illnesses, make their victims incapable of living a normal life. They rob their victims of their reasoning powers and sense of responsibility, reducing their value to the people's community. The unfit proliferate wildly and spread their genetic diseases. This is clear from the average number of children per family in the German Reich:

- Healthy families have 2.2 children
- Families with inherited mental deficiencies have 3.5 children
- Families with criminal tendencies have 4.9 children.

Thus the number of unfit inhabitants rose from 10 per 1,000 in 1880 to 40 in 1930. The population as a whole rose by about 50%, but the number of the unfit rose by about 300%, six times greater than the average. It is no wonder that in Germany today we have:

- 1,000,000 feeble-minded
- 250,000 cases of genetic mental deficiency
- 90,000 epileptics
- 40,000 inherited cases of physical handicaps

Most of those with genetic diseases and deficiencies are entirely unable to survive on their own. They cannot care for themselves, but have to be cared for in institutions. This costs the state huge sums each year. The costs of caring for a genetically ill person are eight times as high as those for a normal person. A child who is an idiot costs as much as four or five healthy children. The cost of eight years of normal schooling is about 1000 marks. The schooling for a deaf child costs about 20,000 marks. In all, the German Reich spends around 1.2 billion marks each year for the care and treatment of citizens with genetic diseases.

These enormous sums cannot be used to benefit the healthy part of our people. How many sport fields, swimming pools, housing developments and kindergartens could be built with this money, had the danger to our people by the unfit been recognized in past decades. He who has visited an institution for the genetically ill cannot but feel a sense of guilt for these unhappy creatures, who despite the principles of genuine humanity, were brought to life. From a genuine sense of humanity toward the sick and from a strong sense of responsibility to the people, the National Socialist government has therefore passed laws that will hinder the further spread of serious genetic diseases

The most important laws to protect our genetic inheritance are:

The Law for the Prevention of Genetically Ill Offspring of 14 July 1933

The Law against Dangerous Habitual Criminals of 24 November 1933

The Law to Protect the Genetic Health of the German People (Healthy Marriage Law) of 26 October 1935.

The “Law for the Prevention of Genetically Ill Offspring” encourages the voluntary or compulsory sterilization of those persons who, as the result of serious genetic illness, “are likely according to medical science to have children who will suffer severe physical and mental genetic illnesses.” The strong sense of responsibility of the lawgivers is shown by the limitation of this law to the worst genetic illnesses and by the establishment of security measures to prevent misuse of the law.

The “Law against Dangerous Criminals” provides for the castration of serious moral criminals. It is to be seen as a way of saving the criminal by freeing him of his sick drives. It will also surely prevent serious crimes in the future.

The “Healthy Marriage Law” outlaws marriage in cases where one of the partners has a dangerous infectious disease (venereal diseases, tuberculosis, etc.), or suffers from mental illness, or carries a genetic disease, which may also call for sterilization.

The genetic health laws of the Third Reich have been vigorously attacked from various sides. Some wanted to deny the state the right to interfere in people’s personal freedoms. The answer is that the laws apply only to the very worst cases, and furthermore, the medical treatment is safe and causes no harm to those affected. More than that, a deep humanity underlies these efforts to relieve suffering and further damage. It is better and more humane to prevent

great misery than to pity the unfortunates later and burden the people's community with their care. It is also the natural right of a community to protect itself against threats from individuals.

Everywhere in nature, safety measures are aimed at the good of the whole. The existence of the individual plays no role whatever. Have people been given reason and understanding only to ignore such natural laws? Is it not in fact the task of the human spirit to recognize these natural laws and bring them to expression in humane ways? That is what we believe.



The previously mentioned genetic measures have the goal of preventing the further spread of existing genetic diseases and to gradually eliminate them. But that is not enough for a successful genetic policy. To eliminate genetic damage, healthy genes must be encouraged and promoted. The greatest efforts of the National Socialist state are in this direction.

The vast expansion of the health care system, the generous promotion of physical exercise, the systematic housing program, show us how much effort is needed to promote healthy blood. The sociopolitical and economic measures of recent years are aimed at keeping productive people healthy and cheerful. The Winter Relief Charity, with its "Mother and Child" program, the Labor Front with its "Beauty in Labor" and "Strength through Joy" programs, work in the same direction. We could mention countless similar activities that promote a healthy population.

More important than these measures is the selection that occurs today, as in the past, through the National Socialist movement. The appeal to the racial values of our people drew the best Germans to fight for the movement, and is today as well central to our posterity. We do not value money and possessions, name and ancestry, but rather only accomplishment and the readiness to serve. These

can be found in every part of the population. A true socialist selection brings the most capable and valuable individuals to the highest offices of the party and state.



The toughest selection process naturally occurred during the period of struggle [1918-1933], which required the daily expenditure of blood and wealth. The selection process today must occur in other ways. The numerous leadership training schools, especially the *Ordensburgen* and the Adolf Hitler Schools have assumed this task. Here students must prove their character, their sense of community, their determination and their abilities, just as during the struggle for power. Here too the fundamental principle of socialist selection prevails.

As the announcement of the Adolf Hitler Schools noted: “Education is free” and “After successful graduation, any career in the party and state is open to graduates of the Adolf Hitler Schools.” This selection process will forever guarantee the German people a qualified leadership. A new nobility, the nobility of achievement and of labor, will ensure the future of the people and the Reich.

Just as dangerous for the existence of a people as genetic damage is mixing with foreign blood. The German people has direct contact with only one foreign people: jewry. Thus, for us racial hygiene means a defense against the corruption of our blood and spirit by the jews. The differences between the German and the jewish nature need hardly be discussed. The jewish dominance in culture and intellectual life over the last decades has shown all Germans the destructive and corrupting nature of this people.

National Socialism’s first defensive measures therefore were aimed at driving the jews out of our people’s cultural and economic life. Numerous laws have cre-

ated the foundation for this. They cannot all be listed. Only the most important need to be mentioned. The “Law for the Reestablishment of a Professional Civil Service” of 7 April 1933 began with the Aryan Clause and removed jews from the German government. The cleansing spread rapidly to all other areas of life, to economic and cultural organizations, the professions, film, theatre, and the press.

The “Law on the Withdrawal of Naturalization and the Cancellation of German Citizenship of 14 July 1933” also should be mentioned. It grants the Reich the power to revoke “undesired” grants of citizenship made to eastern jews during the large migrations that occurred between 9 November 1918 and 30 January 1933.

The “Reich Law on Hereditary Farmsteads” of 29 September 1933 keeps the jews away from German farms. It states: “Only those of German blood may be farmers.” The “Military Law” of 21 May 1935 and the “Reich Labor Service Law” of 15 October 1935 exclude the jews from active service for the nation.

The “Reich Citizenship Law” of 15 October 1935 makes clear the status of jews. They are subjects of the German Reich, but not citizens. The jews are defined by this law as an independent group strictly separated from the German people.



The number of jews in the German Reich is generally said to be around 500,000. That is however only the number who are of the mosaic faith. The jew has always tried to conceal himself by changing his name or religion, so the jewish population is in fact much higher. An official report estimates the number of full jews who are not members of the mosaic faith at 300,000, and further estimates that there are about 775,000 partial jews (*mischlinge*).

The number of those not of German blood in the German Reich is therefore about 1,555,000. This number reveals the strong infiltration of Jewish blood into our people. The high number of partial Jews is tragic proof of the lack of racial instinct in the past. Pride in race and opposition to racial defilement were awakened again by National Socialism. Race mixing is also prohibited by law. The “Law for the Protection of German Blood and Honor” of 15 October 1935 establishes severe penalties for relations between those of German blood and those of foreign races, and determines precisely what percentage of foreign blood causes someone of mixed blood to lose his membership in the German people.

The law understands those of foreign blood to be members of all non-German or related races, as does normal language usage. This has resulted in frequent misunderstandings of the National Socialist racial worldview. Some see racial arrogance and intolerance. That is absolutely false. We reject racial mixing first because the resulting *mischling* will be the victim of natural contempt. He is “racially divided his whole life. Homeless, he stands between two peoples, but he does not know to which he belongs.” He is an unhappy, restless creature.

We also believe that the races received their various characteristics to develop, not to mix. We thus do not see value distinctions in racial differences, but rather differences in kind. We therefore want to preserve the German people in its true nature and preserve it from racial mixing.

The goal of racial hygiene is to secure recognition for the racial nature of our people in all areas of life. Our art and culture can only be the true possession of the nation when they are an expression of our racial nature. And the economic capacity of the German people is strongest when our economic structure corresponds to our racial nature.

Here, too, the National Socialist movement won a quick victory because its inner and outer nature corresponds to the heroic approach to life and the racial nature of the German people.

Chapter V: Population Policy

Chapter VI: People and the Earth

Chapter VII: German Territory

Chapter VIII: German Soil

Chapter IX: The German Cultural Sphere

Chapter X: The State Territory of the German People

Chapter XI: Territory and Population

Chapter XII: The Soil as the Source of a People's Food

Chapter XIII: The Soil and Industry

National Socialism - An Economic and Cultural Renaissance

Background: Hitler called for a referendum after significant events. After reunification with Austria on March 14, 1938, he called the last of the referendums for 10 April 1938. This pamphlet was part of the propaganda leading up to the vote, which was 99% approved. It was distributed widely, and is a good summary of the accomplishments of National Socialist Germany. The pamphlet included charts illustrating the statistics.

The source: *Das danken wir dem Führer!* (1938). The brochure has no publication information, but was probably produced by the NSDAP for the campaign.

We Owe it to the Führer!

“The German people should once again examine what I and my comrades have done in the five years since the first Reichstag election in March 1933. They will have to agree that the results have been unique in all history.”

Adolf Hitler on 20 February 1938

The Führer has called! Germany’s goal is to give witness to the indissoluble unity of the nation. A nation of 75 million will proclaim to the world that it is united in infinite confidence in its Führer, united in an irresistible will to further growth, united in unending thanks to Adolf Hitler. The Führer asks for us to prove our confidence. He has a right to do so. The German people will give it to him: before themselves and before the entire world.

Five years of construction are behind us. Look at what has happened during these five years! People are forgetful. They accept good and beautiful things as they happen — and then forget about them. But we do not want to forget how things were, and what has happened. The nations around us look with admiration and amazement when they see the “German miracle,” the unprecedented growth that has occurred in Germany over the past five years. How much more should we take stock of what has been done.

What was it like five years ago?!... Think back on the great and moving events of recent weeks: how millions responded to their Führer with overflowing hearts and indescribable joy. Only people who have been freed from some burden rejoice like that — people who are cheerful, satisfied and happy. That is Adolf Hitler's work. That is the greatest thing a statesman can do: to make his people happy.

Loyalty deserves loyalty! The Führer has called his people to affirm him. He asks for proof of their confidence. He has the right to do so, based on all that he has done that we have seen with our own eyes — and based on the unique accomplishments of the past five years. We want to recall these accomplishments, and compare Germany today with how it was before the National Socialist takeover. It is a splendid story that fills each of us with pride.



Do you remember the state of Germany and the German people in the days before the aged Reich President von Hindenburg chose Adolf Hitler and his party as the last hope of saving Germany from certain political, social and economic collapse that would lead to chaos?

Tens of thousands of factories had closed their gates. Millions of workers and employees lost their jobs and were thrown ruthlessly into the gray misery of mass unemployment. There seemed no way out. In 1932 our cold-hearted enemy, the Frenchman Clemenceau, said that there were 20 million Germans too many. He

seemed to be speaking the terrible truth. There were 7 million unemployed in Germany on the day Adolf Hitler left the Presidential Palace as chancellor of the German people. A third of all working Germans, 21.5 million people including their families, depended on meager public assistance and spent their time without hope of escaping their misery.

Eliminating mass unemployment was the Führer's first task. He called on the entire German nation to begin a massive battle of work, the success of which is visible to us all today.

By the end of 1933, 2 million citizens had jobs again. By September 1936, the number of unemployed had fallen beneath a million. By 1937 unemployment had vanished. Now the problem was a shortage of workers for the tasks at hand. A shortage of jobs became a shortage of workers! Only 11.5 million Germans had jobs in January 1933. By the spring of 1937, the number had risen to 17.5 million, and by last fall it had risen to 20.1 million. The Reich Labor Front had to be called in to help with the harvest, since workers were lacking. Thanks to the Führer's rapid and energetic actions, the entire German people is at work creating things that will be immortal.

One of the foundations of National Socialism is the knowledge that only work creates value and prosperity.

The well-earned pay envelope has replaced the demeaning dole. Short hours today do not reduce income. Countless workers have risen from the ranks of the lowest paid to well paid craftsmen. Workers and employees, but also the entire German people, including farmers, businessmen, craftsmen and industrial workers, all of us five years ago were unsure if our income would be enough for our daily needs. We thank the Führer today for guaranteeing our income! The national income in 1932 was 45.2 billion marks. It has grown steadily since then, reaching a level of 68 billion marks in 1937. The entire national income has increased by about 23 billion marks, almost as high as the total of 26 billion marks in wages from 1932. In 1937, wages were 38 billion marks. The income of the German worker has risen by 70%.

The absolute size of income does not by itself give a proper picture of our growing prosperity. Everyone knows from experience that it is less a question of how much one brings home, rather what one can buy.

During the great inflation, we got more money but became poorer. We remember when the unions raised wages through constant strikes, etc., that reduced production. It did no one any good that workers received more than 42 billion marks in 1928, since production did not keep up with income. Goods were

scarcer than money, and the result was inflation that required still more pay increases. A spiral of wage and price increases resulted, with wages falling steadily behind.

The increase in income since 1933 is different than the false prosperity of the past. Prices have been kept stable, production has greatly increased, and speculation has been ruthlessly suppressed, with the result that the increase in income has meant a real increase in purchasing power.

It is no descent into materialism to welcome an increase in prosperity. A people can grow only when its prosperity is assured.

That is the Führer's true goal. When gray misery was the regular guest at the table of most workers, they lacked the courage to begin a family and raise healthy children. A decline in population threatened us in 1932. The birth rate had fallen so low that there was a danger that the death rate, increased through countless desperate suicides, would surpass it.

The unlimited confidence of the German people in their Führer is shown by the fact that even in 1933 numerous citizens found the courage to begin the family they had long postponed.

The number of marriages reached record heights. There were 122,000 more marriages in 1933 than in the year before. 1934 showed the tremendous success in reducing unemployment. 223,000 more young German men took brides than in 1932. 6,521,400 men and women were married between 1933 and 1937. Nearly 460,000 more families began than in the five years before the National Socialist takeover. That is probably the best proof of the absolute confidence the German people have in the Führer's policies and in the future of the Reich.

The Führer's main concern is for healthy growth by the German people.

That is why he implemented marriage loans of as much as 1000 marks as early as 1933, which are repayable in easy installments. A quarter of the loan is forgiven at the birth of each child. About half of all couples took advantage of these generous loans in 1933. Improvements in the economy were such that only a fifth needed them in 1934. In the past five years, 878,000 loans were made, and reduced as the result of the birth of 708,000 children.

The total number of births far exceeded that figure.

The best evidence for the inner rebirth of our people is that the desire to have children has risen strongly, and that more and more have realized that the future

of the German people depends on a large number of healthy children.

But not only the dreadful misery before 1933 reduced the desire of countless Germans to have children. Crass egotism and materialism also played a role. The System Era saw having children as foolish and backward. The transformation that has occurred is clear in the rising German birth rate. In 1932, only 993,000 children were born. Around 6 million were born between 1933 and 1937. The growth resulted in nearly 1.26 million additional children, about the population of the third largest German city, Hamburg!

But more than the birth rate gives us the right to look with pride and confidence to the future. More important still is that these children are growing up healthy, strong and cheerful.

The spread of inherited diseases and inferior offspring, which are a heavy burden for the healthy, has been hindered. But everything possible is being done in the new Germany to raise a strong generation. The National Socialist state gives major tax reductions to fathers for each child. Families with three or more children receive payments of 10 and 20 marks monthly. By the end of 1937, 510,000 children were receiving such support. A new law goes into force on 1 April 1938. The previous income boundary of 2400 marks will be abolished, and all insured citizens will be eligible for the payments. The result will certainly be another significant increase in the number of children receiving such support.

The concern for the future of our people goes even further. The NS People's Welfare organization has established the aid program "Mother and Child," which has no equal anywhere in the world.

12,000 kindergarten teachers, day care workers and nurses care for 550,000 pregnant women and new mothers. On average, 115,000 children are fed each month, 405,000 children will have had a vacation by the end of 1937 at an NSV establishment and an additional 1.4 million will spend time in the country. If these 1,900,000 children were lined up in rows of twelve, they would reach from Berlin to Leipzig.

In gratitude to the high obligation German mothers fulfill in having healthy children, the "Mother and Child" organization establishes kindergartens to care for countless children while their mothers are at work. It also ensures well-earned rest for mothers.

By the end of 1937, 252,000 mothers had received free vacations.

The System Era knew how to praise its social policies, even though they had no goal.

National Socialist Germany has policies that will result in a better future.

They are supplemented by the work of the Hitler Youth. On the fourth anniversary of the seizure of power, the Reich Youth Leader announced that 7 1/2 million German boys and girls had found their place in the HJ. Over 30,000 doctors cared for their health, sports facilities provided for their physical growth and free time, and special courses provided worldview education. Along with the DAF, the HJ uses the growing National Occupational Contests for the occupational training of the German youth, which will serve them well later in life.

The social policies for working Germans are of a size that casts shame on the dole policies of the Weimar Republic.

The crowning achievement is the Führer's *Winterhilfswerk* of the German people. This is a truly socialist enterprise that has no equal among the richest nations of the world. The whole German nation undertakes a common fight against hunger and cold.

The Winterhilfswerk is the most beautiful expression of the new German people's community. It is not the work of a small group of rich people. No, each German, all of us, rich and poor, manual laborers, farmers, and city-dwellers cooperate in fulfilling the Führer's will: No German may be hungry or cold!

One does not know whom to admire more: the cheerful willingness of those who collect, or the rising amount of the gifts, to which even the poorest contribute their share.

The success of the Winterhilfswerk, written permanently into the law of 1 December 1936, demonstrates the efforts of the entire German nation. Gifts of money alone totaled over 920 million marks during the four winters from 1933/34 to 1936/37. An additional 570 million marks of goods were contributed. 50,000 freight cars alone would have been needed for the potatoes contributed in the past years. The three million meters of clothing given out by the WHW would stretch from Berlin to the Middle East. The two million kilograms of coal would form a wall ten meters high around all of Germany. These few examples, and more could be given, prove the strength of the German people's will to be active socialists

But that is not enough. The social laws in National Socialist Germany have reached extent never even dreamed of by the alleged "socialist" parties. The re-

tirement system was near collapse in January 1933 now has reserves of six billion marks, making pensions for all working Germans secure.

The Führer personally ordered a generous canceling of all debts that many citizens had acquired by receiving public support, which would have reduced their income for many years to come. One social measure after another over the past five years proves that National Socialist Germany has practiced a socialism of action.

Another sign of this socialism is the entirely different status of the German worker in factories. The social honor of each working German is guaranteed by law. The state's representatives ensure that exploiting workers is impossible. The legal working conditions correspond to National Socialism's high opinion of work. Workers have a right to a vacation and for paid holidays, even hourly and temporary workers. There is nothing like this elsewhere in the world.

The dignity of labor is evidenced by improvements in the appearance of the work place.

Wherever one looks in Germany, ugly dark buildings are vanishing. The "Beauty of Labor" movement in today's Germany is not empty talk or an impossible demand, but living reality. Large sums that formerly would have been wasted in strikes and lockouts have been used since 1933 to improve work places. 23,000 places have been transformed from soulless drudgery to pleasant places to work. 6,000 factory courtyards now offer space for real relaxation, which was not true in the past. 17,000 canteens and lounges, 13,000 shower and changing rooms have been transformed. The dirtier the work, the cleaner the workers. More than 800 community buildings and 1200 sport facilities, including over 200 swimming pools, have been established. The crew quarters in over 3500 ships have also been improved.

The NS Society *Kraft durch Freude* brings cheer and pleasure to workplaces through concerts and art exhibits.

The art exhibits alone introduced more than 2,5 million workers to the creations of true German art. Just five years ago, it was obvious that the great works of German culture belonged to a small group of the upper class. Besides the factory concerns and art exhibitions, the NS Society *Kraft durch Freude* uses theatrical performances, other concerts, singing and musical groups to introduce the creations of German art to every working German. 22 million citizens have attended theatrical performances, 5.6 million the KdF concerns, and 17 million have found relaxation in more than 40,000 cabaret and variety performances, gaining thereby new strength for their daily work.

Of no less importance is the KdF's vacation program.

Earlier, German workers did not know what to do with their, at best, five days of annual vacation. They could not visit the beauties of the German landscape, much less travel abroad. The NS Society *Kraft durch Freude* gave German workers the possibility of vacationing at the beach or in the mountains, or to explore the homeland.

Over 20 million have participated in KdF trips since 1934.

That is more than a quarter of Germany's population. 19 million citizens participated in 60,000 vacation trips at home. Hand to hand, they would stretch from Berlin to Tokyo. KdF trains have traveled 2,160,000 kilometers, or 54 times around the world.

The nine large KdF cruise ships have covered a distance equal to twice the distance from the earth to the moon. They have carried German workers to Madeira, Italy, and Norway, broadening their horizons and giving them unforgettable experiences. Three additional ships will be added to the KdF's own fleet of four. A KdF resort is being built on the island of Rügen. It will not be the only one.

A series of other vacation and spa resorts will be built. They will fulfill the Führer's wishes at the start of the NS Society *Kraft durch Freude*: to lead a cheerful, creative and strong people to success in the world.

The goal of bringing German culture to the entire German people, regardless of their income, is especially clear with the German radio.

Thanks to the people's radio set, a solid, inexpensive, and capable receiver, the number of radio listeners has risen from around 4 million in 1932 to 9.1 million today. The un-German programming of the System Era has been transformed by National Socialism. Now radio acquaints the German people with the work of their great masters of music and literature. Alongside these artistic programs, the entertaining programming provides for the relaxation of hard-working people.

Clear proof for the rising prosperity of the German people is provided by the growing consumption of foodstuffs and luxury items of every variety.

During the prewar year 1913, only a little more than 2.9 million tons of meat were consumed. In 1937, that figure had risen to 3.7 million, up about 5% from 1932. Thanks to the elimination of unemployment, bread consumption increased by about 10%, sugar by 15%. Butter consumption rose from 420,000 to

519,000 tons. Milk production, both for drinking and for making butter and cheese, rose from 23.5 to 25.4 billion liters from 1932 to 1937. Coffee consumption rose from 104,000 to 140,000 tons. Beer consumption has risen from 3.3 to 4.4 billion liters. That is an increase of about 3 billion glasses of beer.

The rise in consumption of luxury items is clear proof of our nation's growing prosperity.

Wine consumption rose from 232.4 million to more than 450 million liters. Many citizens for whom wine was formerly an impossible luxury can now afford a glass of wine. German wine makers have been freed from worries of overproduction. Tobacco consumption, too, has risen from 5.5 billion cigars and 31.3 billion cigarettes to 8.8 billion and 41 billion respectively.

The growing prosperity and rising consumption of foodstuffs and luxury items required hard work.

A people can only consume what it produces. In the face of this obvious truth, which however only became clear to us after 1933, all the parliamentary resolutions, all the decisions of international conferences a

nd the demands of the international unions become silly talk. The German people have proved that by our own work. Germany has worked untiringly since 1933, producing itself the goods it needs to improve its standard of living.

The rising production in all areas, which has never before been seen, is the fruit of our work.

The foundation of our life is agriculture, whose task is to guarantee that the nation is fed. When the Führer took power, agriculture was in a ruinous state. Officers of the court were regular visitors at German farms. The animals and the harvest were seized ruthlessly because taxes and interests had risen to impossible levels that German soil could not meet. Forced auctions drove tens of thousands of German farmers from their land. Desperation prevailed in the villages. As a result of the desperate situation, agriculture could not ensure the feeding of the German nation. The ghost of hunger threatened.

Here too the Führer set to work immediately. Interest and taxes were lowered, and German soil was freed from usurious capital.

Between 1927 and 1931 German agricultural debt rose by 2,9 billion marks. From 1933 to 1936 it fell by 800 million marks. The interest burden, which was over a billion marks in 1931/32, was reduced by National Socialist actions to

630 million marks. The crowning achievement was the creation of the Reich Inherited Farm Law, which guaranteed that the German family farm will always remain the wellspring of the nation.

Farmers owe the Führer their deepest thanks for rescuing them from the depths of despair.

Their growing income also resulted in new jobs, giving the city population not only food, but work. In 1932 farmers spent only 160 million marks for new construction and 203 million for repairs. In 1933 these figures rose to 186 and 217 million marks respectively. The figures had reached 481 million by 1937. Farmers could afford only 138 million marks for machinery and equipment in 1932.

Growing agricultural prosperity allowed them to buy three times as much in 1937 to modernize their farms, 395 million marks. Despite substantial decreases in price for fertilizers, expenditures for them rose from 180 to 700 million marks. The city dwellers had to make some sacrifices to bring German agriculture back from the abyss, but the German farmer is now doing his part to strengthen the German economy through his increased need for construction, industrial products, and craft work.

On the other hand, the value of agricultural production has rising between 1932 and 1937 from 8.7 billion to over 12 billion marks. Even more encouraging, food imports have decreased significantly even though consumption has increased.

Animal production reached a level previously not thought possible. In the last fiscal year, 500 million more eggs, nearly 4 billion liters of milk and 1.2 million more quintals of meat were produced compared to the averages for 1928 to 1932. The Führer's agricultural policies have led to a decline in German agricultural imports from 25% to 19% of our consumption. We are now much closer to agricultural independence, and more secure from poor harvests or speculative machinations in other countries.

Land used for oil fruits, flax, hemp, hoed crops, and animal feed has increased significantly.

Effective use of fertilizers has led to a large increase in fiber plant crops, which has eliminated the need to import them. To increase production even more, 73 flax production facilities are being added to the existing 22.

A program of improving land and winning new land was started in 1933. It has made a major contribution to the increase in agricultural production.

Large sections of productive land were won from the sea in Schleswig-Holstein, which offers a secure future for numerous German farming families and farmer's sons. Wasteland and moors have been transformed into cultivable land. The System government spent only 298 million marks during its last four years on German soil. The National Socialist government, on the other hand, spent 1.30 billion marks during its first four years to expand German agricultural land. The result has been an increase in land of 300,000 hectares, an area six times as large as the Bodensee.

Besides winning new land and guaranteeing the security of German farms, new farms have been created.

The new farms established during the System Era [1919-1933] were not large enough to support a family. The average size of new farms today, on the contrary, is sufficiently large to provide a secure existence for the new settlers. National Socialist policies have allowed 75,000 German citizens, mostly racially valuable farm workers and sons of farmers, to find room for healthy growth on nearly 300,000 hectares of land. The Reich has also made large sums available to build worthy housing for agricultural workers. German farm workers have healthy, decent housing for a monthly rent of only 12 to 14 marks.

Just as for farmers and agricultural workers, the urban population is also being cared for.

Although more than enough willing and able workers were available in 1932, and although the housing need was certainly great, the government put workers on the dole and built only 141,265 dwellings. This was an area in which the need for new jobs was particularly clear. Even in 1933, the number of new dwellings rose to 178,000, with particular attention being given to small and mid-sized units for those with limited incomes.

This number grew year by year, reaching 340,000 dwellings in 1937, double the number of 1932. In all, National Socialist has built more than 1.4 million new, and above all healthy and affordable, dwellings for the German people since 1933. This is enough to house the entire population of Berlin.

As the result of energetic construction, also encouraged by many major new construction projects for the state and party, the total production of the construction industry has risen from 37.8 billion marks in 1932 to more than 75 billion marks in 1937.

The German money supply, everything from thousand mark notes to copper pennies, would have to be increased by a factor of ten were we to pay for it all in cash. Rather than speaking of money, however, we prefer to speak of accomplishment.

The Western European democracies can also talk about enormous increases in the circulation of money, as the Führer pointed out in his speech to the Reichstag on 20 February 1938. In Germany, however, the amount of money in circulation has risen only slightly despite growing production, while the Western European democracies have only strikes and falling production to show for their increase in money in circulation. Conflict between wages and prices is the result in these nations, and the terrors of inflation loom.

Growing prosperity and production led to a growth in traffic. The entirely neglected German highway system had to be repaired and expanded. 40,000 kilometers of highway have been repaired since 1933. That is enough to go all the way around the world!

Then there are the Reich Autobahns, the most splendid construction project in the world. 2,000 kilometers were open to traffic by the end of 1937. 1,000 kilometers more will be added yearly, until Germany has a highway network unique in all the world.

Automobile production has reached a level that no one would have thought possible a few years ago.

The number of motor vehicles in Germany has doubled, exceeding the 3 million mark in 1937.

Thanks to the growing prosperity, broad circles of our nation can now afford a car. 137,141 of the new vehicles in 1937, well over half, were purchased by workers and employees. 30,015 workers and employees were able to buy a car the previous year. Cars are becoming both better and cheaper. The increase in cars will be even more striking when the Volkswagen comes on the market. Enormous factories are even now being built. The best proof for the quality and good pricing of German cars is the fact that automobile exports have increased by a factor of eight since 1932!

It is not possible here to list the enormous growth in every area of production. There is no branch of industry that has not grown by factors of two to ten.

We will restrict our discussion to two critical modern industries: coal mining and steel. Before 1932, coal production was greatly decreasing. Despite that fact,

coal was piling up at the mines, with no hope of putting it to use in industry. Now consumption has greatly increased, and coal is also being used to produce the new substitute materials required by the Four Year Plan. The German mining industry can look forward to an assured future.

Despite the claim that Germany is poor in iron ore, mining of this important material for the iron and steel industries rose from 1.3 million tons in 1932 to 9.6 million tons last year. By 1940, the figure will reach about 20 million tons. The Reich Hermann Göring Factory will add an additional 21 million tons by then. This 40-50 million tons will give the German iron and steel industries a secure foundation that earlier experts thought impossible.

The expansion of raw material production has received a significant boost by the return of Austria to the Reich.

Austria has rich reserves of copper, lead, graphite, etc. It leads the world in magnesium production. The iron ore mines, now incorporated into the Four Year Plan, are of particular significance to German iron and steel production.

German steel production in 1933 was 9.7 million tons. After five years of hard work, this figure has more than doubled. It will reach 21 million tons in 1938. That will make Germany the second leading steel producer in the world, second only to the United States. If one were to export this enormous amount of steel, one would have to fill every German ocean-going ship more than ten times.

The unprecedented revival of economic health has naturally affected the transportation industry.

On land, water and in the air it has grown greatly. Since 56 million tons of additional goods are being produced, a major expansion of the German river and canal transportation system is planned. This will improve the already thick network of domestic German water transport.

Shipping has also increased significantly.

The ship cemeteries once found in German harbors have vanished. At the same time, we have rejuvenated our merchant fleet. One ship after another is being launched from our shipyards, proving to the world the quality of German workmanship and engineering. Before the takeover, only 22,000 tons were under construction. By 1937, 370,000 tons were under construction for German firms, and 350,000 for foreign customers! Another 400,000 tons of orders were waiting. These figures do not even include naval construction. The number of orders corresponds to Denmark's entire merchant fleet.

Developments with the railroad are equally as impressive.

Increasing competition with trucking has given a remarkable spur to the railroad system. The speed of rail transportation has increased. Modern passenger trains with every convenience attain speeds undreamed of only a few years ago. The Reichsbahn has nearly doubled its business since 1932.

The German airlines have won a world reputation in recent years, the result of their reliability and speed.

The number of passengers has nearly tripled since 1932. 326,000 domestic and foreign passengers flew on German aircraft in 1937. The air network is being expanded. The length of the air mail routes alone has increased during five years of National Socialism from 31,000 to 62,000 kilometers, with a yearly increase in kilometers flown from 9 to 18 million kilometers.

The great improvements in the German transportation system have resulted in a growing stream of foreign visitors.

The pulsing life in Germany is drawing more and more visitors to the Third Reich. The number of overnights by foreigners has risen from 2.7 million in 1932 is far above 7 million in 1937. These foreigners, who often come to Germany with false ideas, see with their own eyes the work of the Führer and the remarkable efforts of the German people. They return home as the best witnesses of the greatness and strength of the German Reich.

These accomplishments and successes are only a part of the great economic, social, and cultural achievements of the past five years.

But they are cast into the shadows by the political accomplishments of this most eventful period in German history. Every last German today knows that Germany's reconstruction, in which each of us participated, was only possible because the Führer brought together all the strength of the nation in pursuit of a single goal: To make Germany free and strong!

The Führer has repeatedly reminded the German people that strong policies are the absolute prerequisite to our economic, social and cultural health. Only intentional hostility and stupidity can still deny that the Führer was right in every respect.

Worried souls prophesied disaster when Germany withdrew from the League of Nations on 21 October 1933. Today the complete insignificance and impotence of the Geneva League is clear to all. The Führer has replaced the system of "col-

lective security,” which never did anyone any good, with direct negotiations between leaders and states. The naval accord with England, the German-Japanese-Italian Anti-Comintern Pact, which dealt a devastating blow to World Bolshevism, and the Berlin-Rome-Tokyo Axis are today the strongest guarantee of European peace. They are persuasive proof of the correctness of German peace policy.

With great joy and thanksgiving, Germany celebrated the powerful referendum victory in the Saar on 13 January 1935. It was easy for our German brothers to decide to return to a united and strong Reich instead of an impotent and fragmented one. Step by step, calmly and with assurance, the Führer went his way. He tore up the shameful treaties of Versailles and St. Germain, erasing forever from German history the shame of the war guilt lie. Jubilation without precedent ran through Germany on 16 March 1935, as the Führer re-armed Germany by introducing universal military service. For 17 long years we were a defenseless nation, a nation without honor. Now our borders and our accomplishments are protected by a strong people's army, a strong air force guards the Homeland, a fleet guards our commerce. Our brothers abroad are proud witnesses to a national will that preserves the honor and the existence of the nation. Less than a year has passed since German soldiers marched into the demilitarized Rhineland on 7 March 1936, to the indescribable jubilation of the population. German rivers, the German railroad, and the German Reich Bank are free from all the tricks of demeaning international control.

And now the Führer has fulfilled the ancient longing of all Germans. A Reich of 75 million Germans now exists. People joined people. Words are not enough to express what each of us feels who is of good heart and will. We all know one thing: this wonderful rise is solely the result of our Führer's efforts. He believed unshakably in the strength of his people. He brought an inexhaustible national strength to life. He gave back to entire people its belief in itself.

The disgrace of Versailles is abolished,

Germany is free and strong, great and united.

Has a leader ever done more for his people?

With warm hearts and unshakable loyalty, we want to stand with the Führer. He has done everything for us, giving us his faith and his strength, his days and his nights. The Führer gave us the great blessing of a united, strong respected German Reich. We want to thank him on election day. Our “Yes” is the oath of 75 million German people who are moved to their depths:

One People, One Reich, One Führer!

On 10 April 1938, all Germans will say

Yes!

With German Soldiers in Liberated Austria

Background: The German Wehrmacht began publishing a biweekly magazine in 1937. This article is the first reporting on the German reunification with Austria on 12 March 1938. Austrians wholeheartedly welcomed unification with Germany. A provision of the Treaty of Versailles had banned any such unification.

The source: “Mit den deutschen Soldaten im befreiten österreich,” *Die Wehrmacht*, 2 (1938, Nr. 6), pp. 4-5.

With German Soldiers in Liberated Austria

by Ludwig Sertorius

Ancient German longings have been fulfilled. The dream of a great German people's Reich stretching from the Eider to the Brenner and from the Rhine to the Leitha has been realized. German soldiers always supported the drive for unity, and were always ready to bleed and die for it. And they have bled and died for it when it was necessary. Many were the stations along the German tribes' long fateful journey from separateness to unity. Each of these stations is marked by the graves of German soldiers, who gave their lives to achieve no more than a step in the long process. Now we have reached the goal.

The will and creativity of the Führer of the German people have given final form to the united German state. It fills German soldiers with pride that they, too, had their part in this great accomplishment. Adolf Hitler's German soldiers did not march into German Austria in battle. They entered German land as representatives of a general German will of unity to establish brotherhood with the German people and soldiers there. It was a great demonstration of the community of German blood.



In this spirit the German army crossed the Austrian border at many places on the immortal morning of 12 March 1938. They were received in the same spirit by the German-Austrian population. Everywhere and without exception, there was invisible, spontaneous contact from heart to heart, that mysterious flow of natural connectedness: in the mountains of Tyrolia, in the Salzburg hills, in Upper Austria, on the Danube and the Inn, and then into the farthest corners of Steiermark, Kärnten, the Vienna Woods and the Burgenland.

It was more than mere liking — it was love at first sight. Who among our soldiers in gray or blue will ever forget the joy looking his way from the eyes of all the Austrians who lined the streets of the cities and villages! Who will not still hear the enthusiastic shouts that everywhere received him to the end of his days? Who does not remember the countless pastries given them by the joyous gen-

erosity of these German people! In some places, a flood of cigarette packages fell on the German vehicles.

True, they were hard, strenuous days. The soldiers marched 60 kilometers or more each day. The motorized units moved forward day and night. Our riflemen and riders, engineers and drivers, probably slept even less during the march into Austria than they did during their last maneuvers — that is, not at all. But extraordinary military accomplishments have their rewards. Each soldier felt the proud glow of manliness, a feeling twice as strong given the admiration of their deeds one could see every hour, indeed every minute, in the eyes of the population.

And there was also admiration from the experts. Comrades from the former Austrian army also admired our men's achievements. Without exception they were eager to join the German army. However diligent and spirited the army of a small country may be, healthy military initiative can find no satisfaction. Only the army of a great power gives the true soldier opportunity and space for developing all of his capabilities.



Not only the officers and soldiers of the former Austrian army have just expectations, but also each Austrian citizen. They all saw the German military's divisions and air squadrons not only as the representatives of the German will for unity, but also as the representatives of the new German great power. The German in

Austria can raise his head more freely, proudly, and self-confidently than ever before. He is German. Not only in a national political sense, but also in a governmental and military sense. He has become a citizen and soldier of the German army.

National Socialism and its Legal Measures to Solve the Parasitic jewish Problem

Background: The book from which this section is taken was intended to provide a citizen's handbook to the Third Reich, with many pictures illustrating the way NS Germany worked. This section presents the 'jewish question' from a National Socialist viewpoint. Citizens are honestly told that National Socialist measures against the jews are reasonable and defensive — and there are also appropriate hints of what was to come.

The source: Max Eichler, *Du bist sofort im Bilde* (Erfurt: J. G. Cramer's Verlag, 1939) pp. 139-142.

The jewish Problem

The 'jewish question' is as old as the history of jewry itself. From the days of antiquity to the present, peoples have always risen up to defend themselves against jewish parasitism. The defense was often bloody. Greater Germany is the first country in the world to find a legal way to separate from the alien jewish people.

In contrast to the views of the last century and of the so-called democrats of today, National Socialism sees the 'jewish question' not as a religious problem, but rather as a racial question. After jews had been removed from the civil service and the press and cultural life had been cleansed, the most important step was the Nuremberg racial laws. The world paid attention. It saw that it was no longer a matter of theory, that it was not merely the anti-semitism of an earlier age, but rather that the final reckoning with jewry had begun. World jewry also realized the inescapable fate that faced the jewish people.

For the first time in their history, the jews faced a movement that transcended all borders and oceans, one that could no longer be stopped — regardless of whether other peoples resisted or hesitated. The world-wide boycott movement

against National Socialist Germany, the war agitation of the world jewish press, and the gunshots by jewish murderers that killed Wilhelm Gustloff and Ernst vom Rath, proved that.

National Socialism fights its battles to a victorious end with iron determination. It will solve the jewish question in a way it thinks right for the German people, regardless of the deadly enmity and songs of hatred on the part of the jews and their democratic friends. It will do this legally, but without compromise, and finally. It is no accident that the German people were called to do this. No other people gave the jews such opportunity to carry out their drives as did the German people in the midst of its deepest need. No other people is strong enough to give the jews the fate they deserve as is the German people! As in so many other areas.

National Socialist Germany has given the rest of the world the example of how to deal with the 'jewish question,' as is shown by the racial laws of our ally Italy, and by the spread of the 'jewish question' to many other countries.

The murder of Ernst vom Rath did not slow legal measures aimed at solving the 'jewish problem,' but rather sped them up. The jews living in Germany had to pay a fine of a billion marks to discourage them from repeating the cowardly murder. Jewish-democratic voices abroad complained about the "poor" jews. Yet after six years of a National Socialist government, the 700,000 jews in Germany were worth 8 billion marks, while the nearly 80 million German citizens were worth only 200 billion marks.

Each jew on average had 4.57, or four-and-a-half times, as much as the average German. Jewish net worth, which had been 4 billion marks in 1918, had doubled, at the expense of the German people. Jews also owned substantial property (for example, more than half — about 60% — of Berlin belonged to the jews, although they were only 3.8% of the population).

That proves the extent to which jewish parasites had exploited the German people. Truly, it is only a small bill that the National Socialist leadership of the German people gave to the jews. The series of laws and regulations laid out on the following pages bring us nearer to a solution of the 'jewish question' in Germany in every regard.

Legal Measures to Solve the jewish Problem

Excluding the jews from the German Economy

Jews are prohibited from owning shops, mail order firms, or branches, and from owning an independent craft firm. They are further prohibited from offering goods or business services at markets, exhibitions, or trade fairs of any kind. A jew can no longer be a factory director, a leading official, or a member of a cooperative.

Shops, mail order firms, and branches owned by jews are to be closed down and eliminated. Only in particular cases can jewish firms be aryanized. The same is true for jewish craft firms.

The jews were excluded from six branches of industry in the summer of 1939 (security, information, real estate, housing and mortgage services, marriage services, foreign travel).

Jewish commercial firms and the associated property, as well as wholesale operations and industry that are jewish because of the degree to which they are under jewish ownership, can be de-jewdified. Important patents and commercial secrets must be transferred to Gentile control.

Jews in the German Reich may no longer own or control property. Jewish stocks must be surrendered.

Jews with German citizenship, or jews without a nationality, are prohibited from acquiring, selling or disposing of items of gold, platinum, or silver, as well as precious gems and pearls.

Measures against the jews in the Cultural Arena

Jews are prohibited from attending German theaters, concerts, film theaters, etc.

Jew may not attend German schools. They may only attend jewish schools.

Jews are restricted to their own jewish artistic and cultural activities, which have been greatly expanded since the summer of 1933. The "Jewish Cultural Federation" has affiliates in all major cities, incorporating no fewer than 134 jewish cultural organizations in every area of artistic life.

The regulations implementing the Reich Citizenship Law bring jews together in the "Reich Federation of jews in Germany," for which jewish religious congregations serve as the local branch office. It has the purpose of encouraging jewish emigration. It is also responsible for jewish education and jewish charity. It is responsible for educating the jews by establishing the necessary number of

public schools and secondary schools, as well as job training schools and courses that will assist in jewish emigration. Jewish schools are supervised by the Ministry for Science, Education, and Public Education. Jewish clubs, organizations, and foundations can either be dissolved or incorporated into the Reich Federation.

Special Rules for jews in Other Areas

Jews are prohibited from owning or bearing firearms and ammunition, as well as daggers or swords.

Driving motor vehicles of any type, as well as cars and motorcycles, is also prohibited.

The Reich Minister has authorized the police departments of the provinces and their subordinates to establish regulations for jews with German citizenship, or those with no nationality, that ban them from certain areas or limit them to certain times. For example, they may be banned from certain districts, or not be allowed in public at certain times.

Jews may not serve as attorneys. A limited number of legal advisers are available to represent jews. Jews may also not practice medicine.

The legal situation of jews as tenants or landlords is legally regulated. There may be no contact between German people's comrades and jews. Bringing jews together in exclusively jewish apartment buildings is to be encouraged and sped up.

If a jew needs assistance, he must depend on his racial comrades.

Jews may only have names that are typically jewish. If jews have other names, they must add and use an additional name (Israel for men, Sara for women).

The Rights of jewish *Mischlinge*

The Duties of jewish *Mischlinge*.

Mischlinge are subject to the Labor Service and the military, but may not be leaders. Under exceptional circumstances, they may have responsibilities in civil defense.

Professions Closed to *Mischlinge*

Medicine (also, a German married to a Jewess or to a *Mischling*, may not be a physician).

Civil Service (*Mischlinge* may not marry civil servants. Exceptions can only be made in the case of *Mischlinge*, second degree.

They may not be farmers, attorneys, editors, or newspaper publishers. *Mischlinge* may be craftsmen. They may also be pharmacists.

Mischlinge may not be members of the following organizations:

- Reich Air Raid Association (exceptions only for *Mischlinge*, 2nd degree).
- First Aid
- Reich Colonial Federation
- NS Reich Federation for Physical Exercise and its associated clubs and groups
- DAF work groups
- Reich Chamber of Culture (only in exceptional circumstances)
- NSDAP and its divisions
- NS Physicians' League
- NS Attorneys' Federation
- NS Teachers' Association
- Reich Federation of German Civil Servants
- NS Federal of German Technicians
- NS Federation for Wounded Veterans
- NS War Veterans' Federation

Mischlinge may be members of the German Labor Front and the GRG, but may not hold leadership positions. They may participate in KdF events.

The jewish World Plague

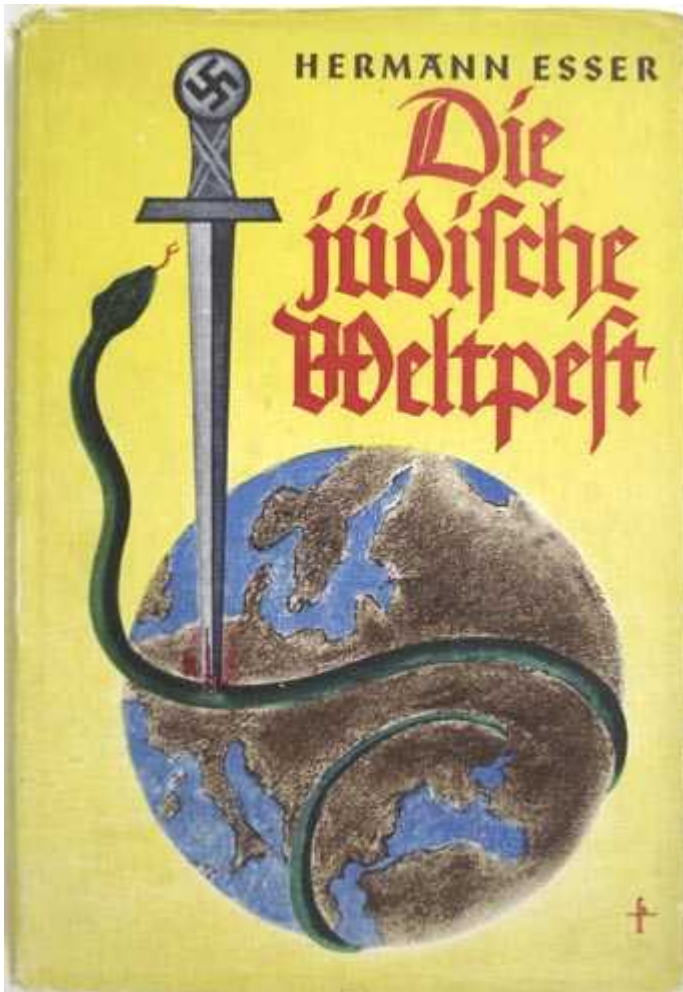
The jewish World Plague

by Hermann Esser

Hermann Esser, *Die jüdische Weltpest* (Munich: Zentralverlag der NSDAP, 1939), pp. 9-12.

Chapter One – Fundamentals of the jewish Question

The treacherous murder of the young German diplomat Ernst vom Rath in the office of the German embassy in Paris on 7 November 1938 by a 17-year-old jew named Herschel Grünspan is rightly viewed by the entire German people as a contemptible sneaky attack on Adolf Hitler's new Greater Germany. Eighty million people were touched in the depth of their being; justified outrage erupted. According to their own figures, the jews, who had been living very well among the German people for centuries, were worth a total of 8 billion marks. When the Reich government required them to pay a penalty of a billion marks, the jewish-democratic world press howled as if jews in National Socialist Germany were starving and going to the dogs.



Each German reads with fury what foreign journalists, paid by and working for jewish money, write about Germany's domestic affairs.

Still, one is surprised that even today one occasionally finds citizens who feel sorry about the money the jews had to pay, and who in their pubs or family conversations speak about the "poor jews." These attitudes prove that, despite constant National Socialist education about the jewish world plague, there remains much to be done, particularly among the "intellectuals."

The knowledge of the jew must be brought to every attic and every corner of Greater Germany, the knowledge that the jew was a world plague from the beginning, remained so for millennia, and will forever remain one.

Each jew individually, and jewry as a whole, is without a home. jewry undermines every people and every state that it infiltrates. It feeds as a parasite and a culture-killing worm in the host people. It grows and grows like weeds in the state, the community, and the family and infests the blood of humanity everywhere.

In brief, that is the pestilential nature of jewry, against which every people, every state, every nation must, should, and wants to defend itself if it does not want to be the victim of this bloody plague.

Wherever jewry has appeared, it has never built anything. It has always and everywhere destroyed or torn down, sucking others dry to fill itself. From the days of the Romans to our day, jewry in every century, in every people, was and remained a foreign body, a destroyer of real and ideal values, a denier of any upward progress, a plague for body and soul. It sneaks in through deceit and treachery, trickery and slyness, murder and assault, understanding how to establish itself.

Throughout history the poets and philosophers, the leaders of industry and science, the leading lights of art and culture, statesmen and economists whose blood was not infected by the jews, have warned against the jew in every century. They proclaimed openly and clearly what he is: the plague. From Tacitus to Schopenhauer, from Giordano Bruno to Mommsen and Treitscke, the intellectual heroes of every age have called the jew the demon of decay, the ferment of decomposition, as the misfortune of the peoples or of humanity.

Jewry is the embodiment of materialism, the epitome of sensuality, of greed, of dishonesty, of selfishness, of heartlessness, and the lust for power.

Over the centuries, jewry has infiltrated every nation and every people, committing crime after crime. Today it is on top, tomorrow at the bottom, without honor or a sense of honor. It has but one thing: a greedy lust for possession and power, for fame, for suppressing and enslaving the surrounding world. The cultured peoples, both today and in the past, create and build, proving their worth as the creators and advancers of culture. Jewry was and remains only the corrupter and destroyer of culture. Everything healthy and great is rooted only in the national. The foundation of a state and the fundamentals of a culture can only be national. Jewry can never be great, can never create culture, for it is not a people, but rather only a corrupt mixture of inferior desert tribes with no national life or longing, with no proud and famous past. Jewry has always lived from day to day, not from labor but amassing earthly treasures as its first goal. Even Abraham, Isaac, and Jacob received this revelation upon leaving Egypt:

"I shall lead you to the land of your fathers and give you large and beautiful cities that you did not build, and houses full of things that you did not gather, and fallen trees that you did not cut, vineyards and olive groves that you did not plant, and you will eat and be satisfied. (Deuteronomy 6:10ff.)

Just as the jews conquered their "Promised" Land, so it has been with the jews over the years down to this very day. They come as "foreigners," as "beggars," slinking and groveling, with false humility and dishonest respect. Once they have swindled their way to something, they become thieves and bloodsuckers, either openly or in secret. They turn into thieving and murderous Bolshevik hordes for their host peoples. That happens everywhere.

Jewry has shown itself to be the thief of the material possessions of the host peoples, as a destroyer of culture and as a parasite everywhere and in every way from the dim past through the present day. The double face of Judah grins through the millennia.

The jew bewitches and exploits the gullible, the ignorant, the trusting. He reserves for himself all the advantages of Mammon and capitalism, wealth and treasures, all the joys and pleasures of life. Yet for 3,000 years the jew has complained about oppression and persecution, about hatred and prejudice against him. But the jewry has gathered and swindled the world's money. The jews are so oppressed and enslaved that around 17 million of them have gathered about 200 billion marks.

One can hardly speak and write about "poor" jews.

The history of every age and nation proves, page by page and chapter by chapter, that jewry always and everywhere has been a homeless racial mish-mash, a world plague. It has remained a world plague to this day and will remain a world plague for all eternity. That is its "chosenness" from all the peoples of the earth, a "chosenness" of destructive pestilence for the world and for mankind.

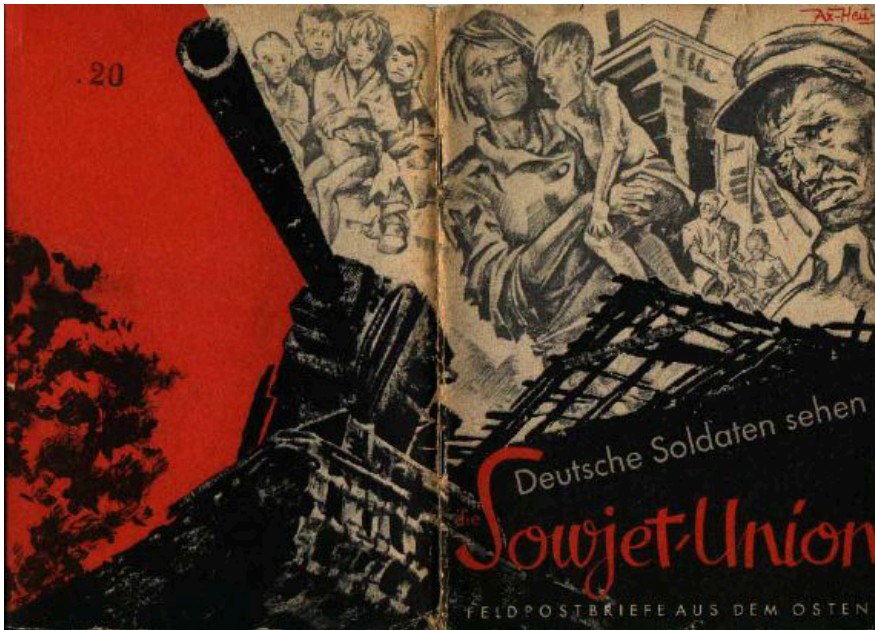
German Soldiers in the Judeo-Bolshevik Soviet Union - Letters from the East

Background: When NS Germany invaded the Jewish Soviet Union in June 1941, they utilized a propaganda windfall. Conditions in the Soviet Union were deplorable by German standards. In January 1942, the National Socialists published a 60-page booklet titled *German Soldiers in the Soviet Union: Letters from the East*. It consisted mostly of excerpts from letters from soldiers reporting on conditions they encountered. The letters were carefully selected, the soldiers had credibility, and the booklet had an impact. Germans who read it, even if they had slight doubts about Adolf Hitler, were to conclude that National Socialism was absolutely preferable to Jewish Bolshevism. The book is divided into 9 chapters. Here are translated excerpts and letters from each chapter.

The source: Wolfgang Diewerge, *Deutsche Soldaten sehen die Sowjet-Union. Feldpostbriefe aus dem Osten* (Berlin: Wilhelm Limpert-Verlag, 1941).

German Soldiers in the Soviet Union

Letters from the East



Front and Back Covers

The book begins with the following quotation from Goebbels:

“Lying enemy propaganda never tires of accusing us of giving the German people a false or incomplete picture of the battles in the East. They are best refuted by letters from our soldiers.”

Chapter 1

German Soldiers as Witnesses against Bolshevism

[Full Chapter]

The homeland hears about events at the front in an unbelievably short time. German radio often brings reports in the evening of deeds of arms that occurred only a few hours earlier, and the German newsreel includes pictures brought by air directly from the battlefields. The German people have almost direct contact with the accomplishments of their soldiers through the words, pictures, and reporting of modern news media. Past generations could not feel so closely bound to their family members.

Still, the best and most personal source of news in war is and remains the letter. That which the husband or son, the brother, or the bridegroom puts on paper during a brief rest is not only longed for and treasured news from a beloved and irreplaceable person, but also a testimony and a report from one heart to another, one that speaks the right language.

During World War I, the letters from the soldiers in field gray recorded the experiences and the integrity of determined fighters who were willing to give their all. During this war, too, millions of German soldiers have reported their powerful experiences. Every family carefully preserves these letters. In party local groups, within National Socialist organizations and in factories, these letters from comrades are passed from hand to hand as eyewitness reports of upright German men.

This pamphlet is a random sample of such letters. They were sent to us by citizens of every class and region. Many of them included this note: "As I read this letter, I thought that others had to read it, too."

Yes, that is true! There are millions of German citizens who do not have that direct contact with the front. They need to read these letters. They all deal with a theme that is particularly relevant today for the entire German people: What does the Soviet Union really look like?

Sometimes people think the Führer's propagandists exaggerate, though actual events have proven that what they say is less than the full truth. One thinks of the role of the jews in unleashing this war or the horrors Poland committed against ethnic Germans. Some citizens who complained then about exaggerated reports of persecution and suffering today complain about 60,000 graves, victims of Polish murderers!

But the most convincing proof of the difference between what was said and reality is clear from the revelations about Bolshevism. This unmasking is particularly important, because millions of German citizens put their faith in the lying words of jewish-communists. They were told that within the borders of the Soviet Union there was "the workers' paradise, the true home of the workers of the world." When National Socialist newspapers and books spoke of the social betrayal in the Soviet Union, or of the horrible mass murders, the misery of children, the hopeless poverty of the entire population, some doubted these well-founded and carefully considered statements.

Now there are millions of reliable witnesses in the middle of this "worker's paradise." They cannot be doubted. They are not traveling along carefully prepared streets, nor can a tourist guide them through a carefully selected factory. They

must march meter by meter through the country. They fight for each village and each city, they see face-to-face the people who were for nearly 25 years the objects of Bolshevik domination.

Now these German soldiers write to their dear ones at home. They write what they have experienced an hour before. The letters are not always literary masterpieces. But they are as genuine as the men who wrote them.

Some soldiers do not conceal the fact that they were not always National Socialists. There are even letter writers who faced legal penalties for their support for communism in the past. Nearly all of them remember the communist phrases and doctrines of the System Era [before 1933]. They did not march into the Soviet Union expecting to find everything bad, but rather they were eager to see how things really were in the land of Lenin and Stalin. They reported what they saw, often in hastily written letters.

These letters are lined up here like a company on the front. They are not on parade, but rather ready for battle. Some soldiers and some letters are large or small, broad or narrow, intelligent or less so, sparse or enthusiastic. We see in the newsreels the faces of marching soldiers who greet us, sometimes tired and exhausted, always however with a clear, confident look and in the firm conviction that they are in the service of a good cause. These letters are the same.

They are only a small part of the enormous material available. There will certainly be some citizens who say: "We have received better and more interesting letters. That is fine. We can agree. We have chosen only letters that were clearly written with no expectation of later publication, letters that give an idea of what has impressed our soldiers.

Those Germans who read these letters, and those who wrote them, ask the question:

"What would have happened to our women, mothers, and children if Bolshevik tanks and murderers had overrun our homeland?"

Surely many more reports of the Führer's great campaigns will reach the public. Even now the whole nation is waiting for the hour when the secrets can be revealed and the deeds of those made clear who today are unknown heroes.

None of those later reports will surpass the immediacy of these simple soldiers' letters, which are being published even as the fighting army is in the midst of bloody battles on the wide plains of the East. Perhaps some of the letter writers

will read this small book in the hospital. Perhaps one or two say their last words in these letters.

That is why these letters move us so deeply. They demonstrate that this decisive battle did not come from the lust for power or conquest, from political vanity or excessive fanaticism. That is what our enemies say. But these letters show that the culture of Germany and of Europe hang on this battle. It will decide whether subhuman Bolshevism destroys all that which is noble and holy to Germans, or whether the German soldier and his brave allies will build the foundation of a new era of peace and freedom.

The soldiers whose letters here reach the public believe, along with all their comrades, in the necessity of the struggle and in the certainty of victory. Who can be less confident than these men who not only stared the world enemy Bolshevism in the eye, but also defeated it wherever they encountered it!

These letters touch on every aspect of life. Everything that concerns soldiers has been set on paper. Naturally the purely personal and family matters have been edited out, as have military details that could be of use to the enemy. We were able to select only the most interesting sections of letters. In each case, the name of the sender and his military address is given, often also the address of the receiver. That should bring pleasure to the writer who sees his words in print. It should also make it impossible for doubters to question the genuineness of the letters.

Chapter 2

The Worker's Paradise

The most frequent theme in the letters is a discussion of the "Soviet Paradise." Communist agitators spread this idea for years to the masses of Europe. Moscow claimed it was "a hell for exploiters and a paradise for workers." The words of German soldiers are a blow to the face of the Bolshevik world deceivers.

[Here is one of twenty four letters in this chapter]

Worse than Hell

Lieutenant Otto Deissenroth, Military Post Number 12 827D writes to local group leader Kemmel in Altenau (Mainfranken)

In the East, 30.7.1941

Dear Comrade Karl !

I write this letter from the desolation of a Ukrainian forest village, 40 kilometers from Kiev, which we hope to capture in a few days. The fruitful land of the Ukraine is all around us, but 20 years of Bolshevist mismanagement have brought it to ruin. The poverty, misery, and filth we have seen and experienced in the past weeks is indescribable. You back home cannot imagine the terrible results of Bolshevism in this fruitful land. Everything that we formerly read in newspapers and books pales in the face of terrible reality. Our eyes look in vain for some sign of construction, for a trace of progress, for a bit of culture. We yearn for the sight of a clean house, an orderly street, a few tended gardens, a few trees! Wherever we look there is filth, decay, desolation, misery, death, and suffering!

Everywhere we see the ghost of Bolshevism in the tortured look of farmers, the blank stares of captives, the hundreds of murdered people, the farm houses, desolate buildings, and ruined houses. I sometimes think it is all the work of the devil. The land was rich when it was inhabited by German, Ukrainian, Czech, and Polish farmers. Then Bolshevism came, and with it enormous misery. Everything that was prosperous or cultured was killed or burned. I spoke with dozens of people whose family members, fathers, husbands, brothers and sons perished somewhere in Murmansk, Siberia or the icy north. Thousands died during the great famine, particularly in 1932-1933. Thousands more ended up in prisons and jails.

The misery of those freed from Bolshevism is indescribable. Any free expression was prohibited, any movement banned. Everything in nature that was beautiful, good, and free was destroyed. Everything created by God was exterminated! They took the blessing from the land and the soul from the people. They reduced them to the level of animals, impotent, miserable enslaved animals with no hope of life who did not know if they would be alive tomorrow, who lived from hand to mouth, and were happy only when someone killed them. Hell can be no worse than this "Soviet paradise." There is no hope of salvation.

What Bolshevism has done to humanity is a sin against God, a crime one cannot begin to understand. Every German who formerly thought Bolshevism was a worthy idea and who threatened we National Socialists with death and bloodshed only because we didn't believe in this nonsense should be ashamed! We were right! We are all shaken and moved as we face this misery, this suffering, this hopeless Bolshevist life.

They stole everything from these people except the very air they breathed. The land they inherited from their fathers became a collective, the property of the state, and they became slaves worse than those of the darkest Middle Ages in Germany. They had a tiny plot of land of their own, and even that was heavily taxed. They had to report to the collective's commissars each morning, work the whole day, even Sunday, with no free time. They belonged to the state. They were supposedly paid, but rarely saw the money. They got 33 kopeks a day, about a third of a mark. They owned no plow, no spade, no wagon, no yoke. Everything supposedly belonged to everyone, everything belonged to the state.

The jews and party bigwigs lived in prosperity, the farmers had only hunger, misery, work, and death. No one felt himself responsible for the soil, no one felt the love we Germans have for our homeland, for soil that is ours. The knowledge of blood and soil had died out. I spoke with 30-year-olds who did not understand the concept of property. They had been educated in Soviet schools. That explains why they had no sense of culture, no need for it. Their homes are empty, cold and desolate, much poorer than in Poland. No pictures, no flowers break the desolation. The art of cooking also disappeared, given the food shortages.

The daily diet consists of milk and bread, along with a bit of honey and a few potatoes. When one sees this dismal poverty, one is reminded that these Bolshevik animals wanted to bring culture to us industrious, clean and creative Germans. How God has blessed us! How justified is the Führer's claim to European leadership! The poorest German village is a pearl in comparison to these ruined Russian villages.

Sometimes as I face the thousands of murdered people that we found in the cities and villages, and in the numerous occasions where we found women and children wailing over the corpses of their family members, or when they asked us to free their men who had been hauled off just before we arrived, I see the Führer before me. He saved an enslaved and raped humanity, giving it once more divine freedom and the blessing of a worthy existence.

The last and deepest reason for this war is to restore the natural and godly order. It is a battle against slavery, against Bolshevik insanity. I am proud, deeply proud, that I may fight against this Bolshevik monster, fighting once again the enemy I fought to destroy during the hard years of struggle in Germany. I am proud of the wounds I suffered during the election battles in Germany, and I am proud of my new wounds, and of the medal that I now wear.

It is as if the people here are awakening from a deep sleep. They cannot yet believe in their new freedom; they do not know where to begin. They sit down and wait for orders. Now they have them: "Go back to work, harvest the fields, now you have your own home." That is what all the posters say, and one sees the masses at work in the fields. Man and nature are free again, God has his place once more, his eternal order has been restored. We National Socialist soldiers of Adolf Hitler have restored the godly order, though some call us heathens. That is the way life is. And what did those who spoke about God do? Ask them!"

Chapter 3

Houses and Roads

The housing question was a favorite theme of Bolshevik agitation in Europe. They made vehement attacks on workers' housing. Regardless of economic conditions, they demanded a room for every German. So-called communist artists portrayed the misery and ill-health of overpopulated workers' districts.

The Soviet Union had 25 years to realize this point in their program. They had the raw materials and workers, as their armaments program demonstrated. Nothing stood in the way of establishing "paradise" in their corner of the world.

But with the exception of the Jews and party bigwigs, the soldiers write that everyone in the Soviet Union lives "worse than the animals" do by us.

[Here are two of seven letters from this chapter]

Unimaginable Misery

Staff Sergeant Kurt Hummel, Military Post Number L 31 605 Lg Pa. Paris, to his local group

Northern Russia, 12 August 1941

Bolshevik conditions are indescribable. I had never imagined that such misery was possible. People here know nothing about electric lights, radio, newspapers, and the like. One can't call what they live in houses. There are only shanties with rotten straw roofs. Huge neglected fields lay around. We haven't yet found even a small shop. This is what people call the Soviet paradise. I wish the few outsiders who still remain in Germany could be shipped here. There is misery wherever one looks. One has to see it to realize how beautiful Germany is.

The Main Roads are like Paths

Soldier Heinrich Stähr tells his work mates at the Hamburg Hochbahn A. G. about conditions frequently mentioned in other letters as well:

The roads. We in the infantry are probably the best judge of good and bad roads, since we have to march for kilometer after kilometer on them. Here, too, the Soviets haven't lifted a finger. The main roads are no better than field paths. Believe me, my dear comrades, the soldiers have had many a justifiable curse after marching 40 or 50 kilometers on such a road. Besides, it is 30-35 degrees C. in the shade and huge clouds of dust make it almost impossible to breathe. Swamps, forests, and bad roads make military action unpleasant, but we keep moving forward.

Chapter 4

Rule by Bigwigs and jews

The Soviet Union was in fact a paradise for one group: the jews. Even at times when for foreign policy reasons jews were less evident in the government or when they ruled through straw men, the jews were always visible in the middle and lower levels of the administration. During the whole period of the red dictatorship, they were the beneficiaries. This was clearest in the small nations that the Soviet Union was using to prepare for its attack on the Greater German Reich after the outbreak of Churchill's war, above all in the Baltic states.

Aside from their unlimited desire for money, their dirty behavior and their perverse thirst for revenge, our soldiers above all encountered jews as the sadistic organizers of mass murders and atrocities. Many details have to be eliminated, since they cannot be printed in Germany. But this will be an idea of what was the routine day, and even more at night, in the dungeons of the jewish GPU commissars.

[Here are two of four letters from this chapter]

The jew was a Bloodsucker

Medical corporal Paul Lenz, Military Post Number 7 14 628 Posen, to the local group of the NSDAP, Arneburg:

Only a jew can be a Bolshevik; for these bloodsuckers there is nothing better to be, for there is then nothing to stop them. Wherever one spits there is a jew, whether in a city or a village. As far as I know (we asked the people, wanting to know the truth) not a single jew ever worked in the workers' paradise. Even the littlest bloodsucker had a post with big privileges. He lived in the best buildings,

if one can call them buildings. The real workers lived in small buildings, or better, in animal stalls, just like day laborers in old Russia. It makes no difference whether one is in a village or in a city like Minsk with over 300,000 inhabitants, the stalls are everywhere.

Even before the war, most workers knew nothing but hunger, misery, and slavery. Some may be interested to know that there were theaters, operas, etc., even big buildings for them, but only those with money got in, and they were the bloodsuckers and their lackeys.

Only the jew Lived Well

Soldier Reinold Mahnke, Military Post Number 02 179 to Supervisor Borrmann at the Otto Kloss Company in Hamburg:

Dünaberg, 8 Aug. 1941

Dear Hermann, You have to have seen what people called the Bolshevik Paradise! It is poor, Hermann, incredibly poor. Only jews and functionaries lived well. The people didn't earn enough to buy a pair of socks or anything like that. They earned 1 ruble a day, about 10 German pfennig, and that for a full day's work. Only the jews lived well. Each city is about 40% jewish.

The jews and Bolsheviks hauled every Latvian who was still around out of his house before the Germans arrived. They stole the valuables, doused the houses with gasoline, and set them on fire. The Latvians who did not want to go with the Bolsheviks had their hands and feet cut off, their tongue slit, and then were left behind. They nailed men and even children to the walls.

These are things we have seen.

If these criminals had reached our country, they would have torn us apart. That is clear. But the Latvians did take their revenge.

The comrades from the Kloss factory should come here and see what 25 years of communism have done. There is only poverty, misery, and more misery. Old sod huts, a cow and a pig, that is all they have. In Germany people talked about how good the workers here had it.

Chapter 5

Bolshevist Atrocities

Germans in general, and German soldiers in particular, do not take revenge on defenseless opponents, or even torture them. The opposite is the case. The danger is that German generosity will too quickly lead us to forget our victorious position, and presume our own decent attitudes and behavior on the part of the enemy, whether soldier or civilian.

That is why news of atrocities that our enemies commit against Germans or the civilians under their rule are often greeted with a certain skepticism. One doesn't not believe others can do what one is oneself incapable of doing. We remember that reports of the bestial brutalities committed by Poles against ethnic Germans, especially in Bromberg, were thought to be exaggerated. Meanwhile, the German people have learned the truth.

But every bloody and sadistic butchery in human history is thrown into the shadows by that which German soldiers have already seen with their own eyes in the Soviet Union. As they themselves write, they will never forget it until they die!

We must not forget that these atrocities are incompetent work in the eyes of leading Bolsheviks. Soldiers and commissars lacked the time during their retreats to use the bestial methods of GPU murder to torture their victims to the last. When those in the Kremlin read the atrocity reports in this booklet, they will be pleased that only a small part of their terrible crimes have become known to the civilized world.

Still, the dim rays of light that have reached Bolshevism's torture chambers have revealed such frightening pictures that we are deeply shaken as we read these reports.

[Here are four of nine letters from this chapter]

Children Slaughtered

Soldier Fred Fallnbigl to his Parents in Salzburg, 17.7.41

I wrote in my last two letters about Russian atrocities, and could fill volumes more.

But a bit more from the Soviet Paradise. I'll especially tell you about things that happened in Lemberg-Tarnopol and Tromborla. Tromborla is due south of Tarnopol. I saw the prisons in Lemberg, and saw things that struck me deeply. There were men with their ears and noses cut off, etc. They had nailed children alive by their hands and feet to the wall, butchering them. The blood was ankle

deep. It didn't make any difference if they were alive or dead. They doused the piles of bodies with gasoline and set them on fire. The stench was terrible.

I saw similar things in Tarnopol and Tromborla. In T. seven Ukrainians were hauled out of their beds after the Germans had arrived. The next morning their bodies were found in the woods, beaten until they were unrecognizable. I have seen all of this myself, they are not matters I heard about. Feel free to tell them to others, particularly those who may still think well of the Soviet Union.

I always think how fortunate we are that this scourge of humanity never made it to our country. I don't think that even years of preparation would make Germans capable of such atrocities.

Corpses Defiled

Sergeant Paul Rubelt, Military Post Number 34 539 F, to Miss Grete Egger, Lebring 71, Steiermark:

6.7.1941

I was in Lemberg yesterday and saw a bloodbath. It was terrible. Many had their skin stripped off, men were castrated, their eyes poked out, arms or legs chopped off. Some were nailed to the wall, 30-40 were sealed into a small room and suffocated. About 650 people in this area must have died in such ways. The stench can be endured only if one smokes a cigarette and keeps a handkerchief over one's nose. The Jews did most of it. Now they have to dig the graves. The culprits will be shot. Many already died because of the stench. In this city they even opened graves and defiled the corpses. It is terrible. One can hardly believe that such people exist.

Orphans Nailed to the Wall and Slaughtered

NCO K. Suffner, Military Post Number 08 070 to his work mates

There was a gray cloud over Lemberg as we arrived. The stench was scarcely tolerable. The Russians had been thrown out of the city after a hard battle. Two hours later I found the source of the stench. The Bolsheviks and Jews bestially murdered 12,000 Germans and Ukrainians. I saw pregnant women hanging by their feet in the GPU's prison. They had slit the noses, ears, eyes, fingers, hands and arms and legs of other women. Some even had their hearts cut out. 300 orphans between the ages of 2 and 17 had been nailed to the wall and butchered.

After they were done with the torture, they threw the people, most of whom were still alive, into a 3 meter deep pile in the basement, doused them with gasoline, and lit them on fire. It was terrible! We could not believe that we would have suffered if Bolshevism had reached us. The complainers and know-it-alls that we still have in the Reich should see this. Then they would know what pure Bolshevism looks like. They would fall to their knees and thank the Führer for saving Germany from such things. I and many other German soldiers have seen this. We all thank the Führer that he let us see the Bolshevik “paradise.” We swear to extirpate this plague root and branch.

Since I have some time today, I thought it my duty to write this so that my workmates at home can read it. We soldiers at the front have seen this with our own eyes. We will be able to tell a lot more later.

We are fighting until final victory.

Terrible Mutilations

Lieutenant Lorenz Wächter to a Political Leader in Neunkirchen:

20.8.1941

...I really can't describe what we saw in Lemberg. It is much, much worse than the German newspapers were able to describe. One has to have seen it. Even the stench of corpses, noticeable a long way outside the prison walls, was enough to make one ill. And the scene itself. Hundreds of murdered men, women, and children, hideously mutilated. Men had their eyes poked out, a pastor with his belly slit open and the body of a slaughtered baby stuffed in. I could tell you worse stories, but even these upset me, and I'm used to such things by now.

Chapter 6

What Soldiers Want to Do with Grumblers

In the midst of all these experiences, observations and facts, nearly every soldier's letter expresses the wish that the complainers and know-it-alls should see what they have seen! Everyone who has not yet understood the greatness of our age and the significance of this greatest of all battles should see it for himself for a week. Countless millions of our people do their duty and sacrifice in good spirits. They accept the inconveniences of the war cheerfully.

But even the most willing occasionally tire of the necessary burdens of everyday life during war. These soldiers' letters are good medicine in such moments. The

facts German soldiers report home prove that there is no comparison between the war-related inconveniences we endure and the terrible conditions of perpetual misery that prevail even during “peace” in the Soviet Union.

All the soldiers at the front wish that every German who even for a moment loses his energy and enthusiasm would have the chance to gain a personal impression of a country that despite the greatest natural resources and despite 25 years of uninterrupted rule by a government has the worse conditions in the world, conditions that can only be compared with the very worst English colonies. Looking into this abyss will banish all discontent.

[Here are two of five letters from this chapter]

Every Critic of Our Efforts Should be Sent Here

Soldier Walter Sperath writes to the [NSDAP] county office Hamburg 6

Everything I have seen of the so-called workers’ paradise is everything but lovely. One should send every citizen who even slightly criticizes our efforts here. He would thank the Führer and the movement that these conditions are not found in our fatherland. Animals by us live in better conditions than the people here. Our successes so far have been great, and we will not stop until we have rooted out this evil root and branch, which will be a blessing for European culture and humanity.

The People’s Eyes are Being Opened

NCO Alfred Rothe, Military Post Number 27 643 to his Wife in Kostermanns-feld, Burgstr. 5:

24.7.1941

....even without the war, the people here were impoverished and exhausted. Only the bigwigs lived well in palaces. Now the people’s eyes are being opened. Anyone in Germany who still does not believe in communism’s terrible crimes should see for himself, and listen to the people. Happy Germany, as I always say.

Chapter 7

Former Communists Talk

Berlin was once a communist fortress, and there were also supposedly impregnable Red bastions in Hamburg, Saxony, the Ruhr, and Munich. There were

some in the ranks of German communism who honestly believed in the blessings of Bolshevism. They were ready to serve as Moscow's Foreign Legion and deny their German fatherland to build a life of dignity and beauty for the working class of the whole world.

Adolf Hitler's powerful idea has long driven criminal communist thinking from the minds of every normal person in Germany. Among the millions of German soldiers who are now fighting as loyal followers of the Führer in Russia, there are certainly some who can remember some of the promises made by the Bolshevik traitors to the working class.

These citizens are the ones most shocked by what they see in the Soviet Union. Many a letter writer to his wife, his local group leader, or his S.A. leader mentions that he was formerly a communist. I mention one who served 2 1/2 years in prison, but now volunteered for the army even though he has seven children. He wants to atone for his sins. Now he writes back home as one who is fully converted.

We have omitted the names of some writers, since we were not sure whether a brave soldier doing his duty would want thousands of strangers to read that he was once a communist. We have the originals. Anyone who doubts the genuineness of these letters can receive the names and address of the writers, if he has good reason.

The Führer spoke from the hearts of these soldiers when he said of the Soviet Union on 3 October 1941:

"It is a country that our soldiers are coming to know after 25 years of Bolshevism. This I know: Anyone who went there with even the slightest sympathy for communism, even in the most idealistic sense, is cured. You can be sure of that."

[Here are three of nine letters from this chapter]

The Soviet Union is Absolutely Miserable

Flyer W. M., Res.-Lazarett Salzwedel to his Cell Leader Schroeder

I have seen the "wonderful workers' paradise" in the Soviet Union with all its terrible misery, and wish that those who thought differently could spend a few weeks here to see and experience what we have. The misery and horror of Bolshevism is terrible.

I hope that volunteering for our proud army may atone for my earlier sins, and that when I am back home, you, dear party member, will accept me as an honest person. In that hope, I send you my warmest greetings.

Heil Hitler!

signed W. M.

Earlier Fans of the Soviet Union are Quickly Cured

Corporal Otto Kien, Military Post Number 18, 756, to the Factory Leadership at the Conrad Scholtz Factory. Barmbeck

Russia, 8 August 1941

Anyone who earlier had different opinions of the Soviet Union is quickly cured of them here. The poverty is terrible. Not even the farmers have anything to eat. They beg from us. There are lice and filth everywhere. One has to be careful one doesn't get them from the inhabitants.

These people don't know anything else. They sit in their huts and remove lice from each other. They don't mind if anyone watches. I've had my fill of this workers' paradise. We'll be glad to be out of here. In the past we saw pictures of malnourished children. They were not exaggerated. One can't believe it if one hasn't been here.

Worse than we Imagined

Corporal J. F., Military Post Number 26,280 to his Local Group

In the Field, 3.8.41

What we have seen of the so-called Soviet paradise is worse than we ever imagined. Anyone back home who still has any doubts should come here. All his doubts will disappear. Everywhere we go, the people are happy to be freed from Bolshevism, and looks to the future with confidence. We soldiers can say to those back home that he [Hitler] saved Germany and all of Europe from the Red Army. The battle is hard, but we know what we are fighting for, and, confident of the Führer, we will win. In the hopes of a victorious return,

Heil Hitler

Corporal J. F.

Chapter 8

Germany: The Most Beautiful Homeland

No one has a greater right to evaluate a country than the soldier who is ready to give his life for it. We know that German soldiers would fight and die for Germany, even if it were the poorest and most wretched land on earth.

In the Communist-Bolshevist “paradise,” however, the German soldier learned what Germany really means. “An employed man in Germany lives better than a lord in comparison to a Bolshevik worker,” one letter said, and we know that many Communists who fled to the Soviet Union would prefer to spend a long time in a German prison than live in Bolshevik freedom.

The letters are all a proud and confident affirmation of the Greater German Fatherland.

[Here is one of three letters from this chapter]

Germany the Most Beautiful Country in the Whole Wide World!

Corporal Karl Prox to County Propaganda Leader Friedrich, Groß-Strehlitz

In the East, 12.8.1941

We have hard weeks behind us, and are proud of our success against the Soviet foe. We now have time to recover from our exertions.

I am proud to be a German, and to be a member of our wonderful army. Greet everyone back home. I am a long way away. Tell them that Germany is the most beautiful, cultivated country in the whole world. Everyone should be happy to be a German and serve a Führer like Adolf Hitler.

Chapter 9

Thanks to the Führer

Some Germans on 22 June 1941 were not aware of the enormous danger threatening the Reich. Soldiers facing the enemy were the first to realize it. They are the best judges of the terrible misfortune that the Führer saved Germany and Europe from. Nearly every letter expresses deep thanks to the Führer.

[Here is one of three letters from this chapter]

The Führer Saw the Danger in Time

Soldier P. Woock, Military Post Number 33, 817, to his comrades at home:

Whatever it may cost, it is good that the Führer saw the danger in time. The battle had to come. Germany, what would have happened to you if this bestial stupid horde had poured into our homeland? We have all sworn allegiance to Adolf Hitler, and we must fulfill it for our own good, wherever we may be.

Summary

These letters close with affirmations of loyalty to the Führer, and attacks on the murderous jewish-bolshevist swindle. We could give only a small selection of the thinking of German soldiers in this pamphlet, but these eyewitness accounts are so persuasive and frightening in their truthfulness that no one can ignore them.

Mr. Churchill, these are your Bolshevik allies for which you ask English churches to pray, and for whom English workers should forge new weapons! This is the culture of those you are protecting, Mr. Roosevelt. You want to save the world from "Nazi barbarians" with their help. With their help you are supposedly fighting for freedom and justice for smaller countries. And that, Mr. Stalin, is the judgment of millions of men on your Bolshevik policies, men whom you hoped to recruit as cannon fodder for the Bolshevik world revolution.

Things in the Soviet Union are far worse and terrifying than National Socialism ever claimed. The Soviet jews hermetically sealed off their terrorized nation from the rest of the world. Even experts and enemies of Bolshevik doctrine could not form a true picture of the real events in the area ruled by Bolshevism. Even the fantasies of the most fanatic opponents of Bolshevism could not reach the true hopelessness of the situation, revealed here in letters from German citizens at the front.

German soldiers saw the Soviet Union! They will never forget what they have seen. Never again will anyone in Europe dare to apologize, much less defend, Bolshevism and the results of its rule.

There are few families in Germany today that do not have a relative, and therefore an eyewitness of Bolshevism. These letters already circulate within families and factories, villages, and party local groups. Now they reach millions who are working for victory, giving them a broader picture of the experiences and impressions of their brothers and sons.

No one will put this pamphlet down without being deeply moved. His thoughts will then turn to the Führer, the man who in the midst of Germany's deepest disgrace was the first to recognize and oppose the communist enemy. The few units of the SA and the SS that opposed the bolshevist-jewish enemy when Moscow's terror still prevailed in the streets of our great cities, when Red revolution threatened whole states and provinces of the Reich, and Moscow's Foreign Legion murdered German men on German soil, now have the whole German people with them.

The enormous columns of German regiments and divisions are striking Bolshevism deep in Russia. At the right time and with careful forethought, the Führer, side by side with all the awakened European nations, gave the command to save the West. The decision was difficult, the scale of the struggle vast, and the results tremendous.

Everyone today can see that the order given on 22 June 1941 was the greatest decision in Europe's life. The Bolshevik armies that today are being destroyed by the blows of the German army, blows from which they will never recover, were ready to attack Europe. Despite the treaties, the Bolshevik leaders were ready to attack when the hour was right. The presumed state of workers and soldiers had secret agreements with the plutocracies and capitalism. They were preparing the way for world jewry to take over Central Europe.

If Stalin's tanks and planes had crossed our borders, it would have been the end of everything noble and beautiful in the world. Europe would have been filled with enslaved masses like the prisoners our soldiers find today in the East. A whole part of the world would have fallen into filth and misery if Adolf Hitler had not at the last moment intervened to forever eliminate the criminal danger.

We may not forget it. Moscow's criminals are praised as heroes and defenders of culture every day by the English and American press. People in London and New York pray for these animals in human form, and thousands of jewish editors, speakers, and radio announcers are at work recruiting American youth to shed their blood for these subhumans.

This lying and decaying world of plutocracy along with its Bolshevik allies may not and will not win. No sacrifice is too great in comparison to what is at risk, and what victory will bring us in the future.

The letters from our soldiers during these decisive months will always be a testimony to our just cause. They are unique historical documents. Their significance is expressed by these words Propaganda Minister Dr. Goebbels, which we remind readers of in conclusion:

“One has to realize what would have happened if the Führer had not seen the danger of Bolshevism, and what is at risk. Our soldiers are witnesses of Moscow’s plans. They have seen with their own eyes Bolshevism’s plans to destroy Germany and Europe. They have had direct experience with the Soviet System and have been able to form a true picture of conditions in the paradise of workers and farmers. One must realize the significance of these facts for the future. Just as there was no debate in Germany about the Jewish Question after the Polish campaign, now there will be no debate about Bolshevism. This fiery struggle is more than a campaign or a war. It is an historic battle of fate in the broadest sense of the term.”

Der Reichsführer Schutzstaffel Racial Policy: The Decisive Question for our People

Background: This is (part of) a booklet outlining National Socialist racial theories. It seems to have been intended primarily for members of the SS, though the copy I am working from carries the stamp of a school library. The book also suggests a plan for covering the content of the booklet in eleven class periods, indicating it was intended for use in the schools.

The source: Der Reichsführer SS/SS-Hauptamt, *Rassenpolitik*(Berlin, 1942).

Racial Policy

The Racial Question as the Decisive Question for our People

Whenever the existence of a people is threatened, the foundation of their development and rise becomes important. The history of every great nation shows a clear idea of its uniqueness and a rejection of foreign races. This attitude is as innate in people as it is in animals. This becomes problematic only when peoples disobey Natural laws, when the destructive ideas of equality destroy their instincts, when racial mixing develops. It is then usually too late to turn around, and the decline of the peoples can no longer be stopped. Warning voices were raised in the 18th and 19th centuries when Liberalism began to destroy the peoples of Europe. Gobineau recognized with sure perceptiveness the danger of race mixing. H. St. Chamberlain followed him, as did many others, above all F. K. Günter, who wrote *The Racial Nature of the German People*.

We owe these Nordic scientists this revolutionary knowledge: Humanity is not equal. Just as plants and animals are of different types, so, too, are people. Each of these types inherits certain characteristics, which distinguish it from all other types, from all other races. Racial differences are physical, spiritual, and intellectual. The most important differences are in the spiritual and intellectual areas, in life styles. Racial science is further supported by advances in genetics.

Nordic scientists probed ever deeper into the secrets of life and nature. Gregor Mendel was the first to discover the laws of genetics, opening the way to understanding one of Nature's greatest secrets, the nature and continuation of life.

Genetics tells us that characteristics are passed unaltered from generation to generation, and that spiritual and other characteristics are inherited along with physical ones. The environment can only influence what is already present in the genes. Unlike animals, a person does not have a single environment, but also lives in the cultural world of his race and people. This too determines the development of his inherited traits. His culture comes from his inheritance. Therefore, the race to which we belong determines the life we are born into, and the life we pass on.

Racial Differences

Races differ not only in their natures, but also in their values. Some races have great creative gifts, others over the centuries never raise themselves above the most primitive level. Think of the fruitful plains of the Ukraine, and imagine what German industry and German ability could have done with them! Compare them with the sandy soil of Mark Brandenburg. The smallest village there displays a culture that towers over Bolshevism's model cities and collective farms.



Russisches Dorf in der fruchtbaren Ukraine

Nicht die Umwelt formt den Menschen . . .



Deutscher Bauernhof — In harter Arbeit dem Meer abgerungenes Land

. . . der Mensch gestaltet die Umwelt

Caption: A Russian Village in the fertile Ukraine, a German farm on land wrested from the sea.

The environment does not form people... People form the environment.

The accomplishments of the Nordic race are the highest of any race in Europe. This is shown in many splendid cultural monuments, not only on European soil, but also deep in Asia and Africa. The investigations are at an early stage,

but we already know that there is hardly a nation in North Africa, the Near East, Iran, India and as far as Turkestan that does not show wonderful evidence of Nordic cultures. It must fill us with pride that in our own homeland, in Germany, culture has bloomed in unbroken lines for more than 5000 years, created by people of our blood, our nature, our ancestry.

Race is the Decisive Force in the Life of the Peoples

Race is the decisive and molding force in the life of the nations. Language, culture, customs, piety, traditions, life style, but also laws, governmental forms and economies, the whole variety of life is racially determined.

Only racially higher peoples are creators and bearers of a high culture. Only they determine the course of events. Inferior races have no history. They lack the necessary ability, the ability to master their own fate. Only racially advanced peoples have this ability. Races that do not have the courage to make history have no history. The life of a people does not develop mechanically, nor does it develop steadily. It is a constant struggle with nature and the environment, and above all with other peoples. It is an eternal battle, an eternal struggle. There is no unified, gradual development of all peoples to a common goal. Cultures rise and fall, and peoples vanish without others being able to build on their foundation. Each people has unique racial elements that determine its life style and culture, elements that only it can develop and fill with new life.

Peoples are creative and significant only as long as they preserve and keep pure their racial inheritance. The decline of a people's culture is always the result of race mixing and a decline in racial quality. Any change in the racial makeup of a people leads to a change in its nature and its culture. If the race that gave a people its nature is debased by mixing with foreign and inferior races, the people's culture will perish and can never again be restored to full life.

A philosophy that assumes human equality and teaches that all of humanity is part of a common, step-by-step process of development, is an error or else a conscious lie. There is no common development of all of humanity. The results of all serious investigations provide evidence against this viewpoint.

Human history is the history of peoples.

The history of peoples is racially determined. It is racial in nature.

It is equally false to think that cultures, like individual organisms, follow the laws of growth and decline, that every culture must eventually perish. History

provides many examples of peoples that endure for millennia, reaching ever new levels, as long as they maintain their racial purity. Only those peoples perish that ignore their culture, that act against the law of blood, that do not maintain the purity of the leading and guiding race.

Since the rise or fall of a people's culture depends above all on the maintenance, care, and purity of its valuable racial inheritance, every responsible statesman must be concerned with racial policy, and do everything possible to maintain the purity of the racial inheritance for the future. Adolf Hitler was the first statesman in history to recognize this and base his policies on it. The world-spanning war that the German people are waging under his leadership is the battle of the Nordic Race against the forces of chaos and racial decay. It is decisive for the future of our Germanic culture, for the purity of the racial elements that make our culture, and for the fate of Europe as a whole.

The Triumph of Racial Thinking

The new scientific understanding of the importance of blood for the existence of the German people and its culture did not win without a struggle. Our people's thinking was misled by the forces of the Church, Liberalism, Bolshevism, and Jewry. Only the victory of Adolf Hitler and the National Socialist worldview enabled the German people to think racially. The worldview appeals to the Nordic blood inheritance of each German. We have it to thank for the enormous progress of our people after 1933, and for the unprecedented triumphs of its army in building a new order in Europe and the world. Destroying Jewry will remove the final cause that led to the decline and fall of Europe and its culture.

When National Socialism took power in Germany, most citizens did not understand the revolutionary significance of racial science and genetics. The victory of racial thinking in so short a time is astonishing. Scientific knowledge often requires decades, even centuries, to enter a people's thinking. The worldview Adolf Hitler developed, based on these incontrovertible scientific results, enabled the greater part of our people to be persuaded of the correctness and decisive significance of racial thinking.

Even in other parts of the Germanic world where the influence of Liberalism has been the strongest and most persistent (Sweden!), people are realizing the historical significance and value of common Nordic blood and the importance of keeping it pure. They recognize that even today the North Germanic peoples are endangered.

Each of Europe's peoples must return to the source of its existence and affirm its racial uniqueness if it is to be renewed in the way the German people has been under National Socialism. In recent years, most European peoples have found the will to protect their racial purity against mixing. The jews are increasingly excluded from economic life, and marriages with jews are forbidden. Examples are Slovakia, Rumania, Hungary, Croatia, and Bulgaria. Halfway solutions always prove useless. When any kind of back door is left open, the jew gets around the intentions of the lawmakers.

European nations are increasingly coming to the realization that the jewish question can be solved only as a racial question, and that only racial thinking consistent with natural laws can guarantee the life and characteristics of the individual peoples. Adolf Hitler introduced a new era in the history of Europe and the world. A new world is rising. The barriers of centuries are falling. Empires are declining and a new order under the leadership of the young peoples is rising. The spiritual revolution of our age is just as significant. The spiritual and political boundaries have probably never been clearer than they are today. The lines are clear everywhere.

The Second World War is a struggle between two worldviews and two ways of life. Our enemy hates us because we have recognized that the single raw material that cannot be replaced is the raw material that the German people have more of than any other people on earth, our good blood, which is our Nordic inheritance. They hate us because they know that we hold the key to victory, to our future, and to the eternal Reich of all Germans.

National Socialism and Destructive jewish Doctrines on the Equality of Humanity

Background: This is (part of) a booklet outlining National Socialist racial theories. It seems to have been intended primarily for members of the SS, though the copy I am working from carries the stamp of a school library. The book also suggests a plan for covering the content of the booklet in eleven class periods, indicating it was intended for use in the schools.

The source: Der Reichsführer SS/SS-Hauptamt, *Rassenpolitik*(Berlin, 1942).

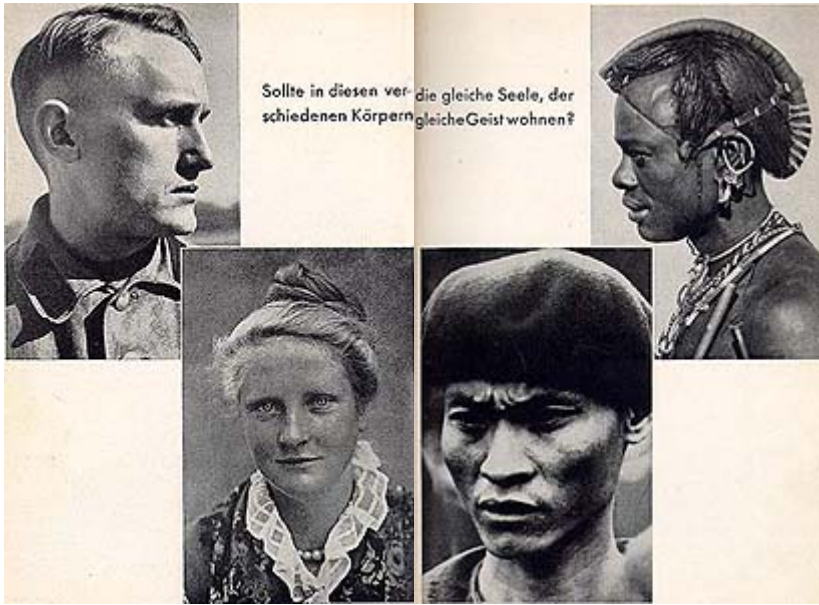
The Enemies of the National Socialist Worldview and their Doctrine of the Equality of Humanity

The Churches

The christian church taught the equality of humanity from the beginning, and realized it in the areas it dominated. The jew Paul was above all responsible for the idea, despite his pride in his pure jewish ancestry. He won over the inhabitants of the Roman Empire for the new faith. The Roman Empire experienced considerable racial mixing, which encouraged the rapid spread of the doctrine of racial equality. Anyone could become a christian, whether Roman, Greek, jew, negro, etc. As christians they were all the same, for the important thing was that they belonged to the church and accepted its teachings. The only differences that counted were those between believers and unbelievers, and between priests and the laity within the church. Since all men were created in god's image, all needed to be one for the church. The goal is a unified humanity united in an all-encompassing church led by the priests. The clearest expression of this comes in Pope Pius IX's statement on 29 July 1938: "One forgets today that the human race is a single, large and catholic race."

This religious doctrine did not come from the native religion of a race or of a racially pure people. It developed in the Orient during a period of racial chaos

from the most varied cultures and found its final form under Byzantine influence.



Caption: Does the same soul dwell in these differing bodies?

Being absorbed into the christian community and receiving christian education did nothing to change or improve the nature or lifestyles of the various peoples, however. They were only rendered uncertain of their true nature, meaning that foreign influences interfered in areas where only blood should speak, for example the relations between men and women, spousal selection, the relationship between family and people, indeed in relations to foreign customs and lifestyles.

In over a thousand years, christianity has not succeeded in raising the cultural level of negroes or South American indians. But the church has built walls where none should exist, for example those between Germans of varying confessions. And it has torn down walls that nature established by blessing marriages between Aryans and jews, negroes and Mongols. It took millions of valuable people from their god-ordained roles in the people's community and put them in monasteries or the priesthood. Its doctrines are responsible for the fall of races, peoples and cultures. The healthy instincts of the German peoples resisted its foreign teaching from the beginning, or tried to give it its own stamp. Nordic people fought against it for centuries. Meister Eckhard said over 600

years ago: "The divine is in me, I am a part of it; I can recognize god's will without the help of priests." Luther told christians to listen to themselves and act according to their consciences.

But the tragedy of the Reformation is that it began as a German revolution, but ended in a battle over dogmas, and Luther finally bound the conscience to the jewish teachings of the bible. Copernicus, Kepler, Galileo and many other scientists began the battle between modern science and church dogma. The Nordic scientific spirit can only accept as true that is in accord with science and experience. Today even the once immovable church is asking questions about the equality of humanity. The National Socialist worldview, based on the knowledge of the laws of inheritance and the inequality of the races, will succeed in overcoming this ancient false teaching and return the German people to its native worldview.

Liberalism

The French Revolution (1789) introduced Europe to a new guiding idea, summarized in the phrase "Freedom, Equality, Brotherhood." It was an uprising of racially inferior elements who took over ideas that in part had entirely different racial origins, and could only be perverted by them. The jews had a decisive influence. Like the church, liberalism taught that all people were equal, that there were no value differences between the races, that external differences (e.g., body type, skin color) were unimportant.

Each person, regardless of race, might be a hero or a coward, an idealist or a materialist, creative or useless to society, militarily able, scientifically able, artistically gifted. The environment and education were the important elements that made men good and valuable. If one provided the proper environment and freed people from their chains, the peoples would join to develop their abilities in a unified humanity, and eternal peace would result. Therefore liberalism demanded equality for all, the same opportunities for everyone, in particular the jews, equality and freedom in the economic sphere, etc.

We Germans have seen where such doctrines lead. Liberalism tore down the structures that held races and peoples together, releasing the destructive drives. The result was economic chaos that led to millions of unemployed on the one side and the senseless luxury of economic jackals on the other. Liberalism destroyed the people's economic foundations, allowing the triumph of subhumans. They won the leading role in the political parties, the economy, the sciences, arts and press, hollowing out the nation from inside. The equality of all

citizens, regardless of race, led to the mixing of Europeans with jews, negro, Mongols, and so on, resulting in the decay and decline of the Aryan race.

All that Nordic civilization had won from the powers of darkness in the areas of culture, science, and freedom was threatened at the instant when the jews and other inferior elements gained power. European domination of the world collapsed as the result of the World War, and the best of the German peoples, the Germans, faced the danger of decline. Adolf Hitler alone rescued Germany and all of Europe from this fate.

Marxism

The most dangerous opponent of our worldview at present is marxism, and its offspring bolshevism. It is a product of the destructive jewish spirit, and it is primarily jews who have transformed this destructive idea into reality. Marxism teaches that there are only two classes: the owners and the property-less. Each must be destroyed and all differences between people must be abolished; a single human soup must result. That which formerly was holy is held in contempt. Every connection to family, clan and people was dissolved. Marxism appeals to humanity's basest drives; it is an appeal to subhumans.

We have seen firsthand where marxism leads people, in Germany from 1919 to 1932, in Spain and above all in Russia. The people corrupted by Liberalism are not able to defend themselves against this jewish-marxist poison. If Adolf Hitler had not won the battle for the soul of his people and destroyed marxism, Europe would have sunk into bolshevist chaos. The war in the East will lead to the final elimination of bolshevism; the victory of the National Socialist worldview is the victory of Aryan culture over the spirit of destruction, the victory of life over death.

The jew

The jews were behind the teachings of equality by the church, liberalism and marxism. They were the first and most fanatic proponents of the idea. The jew Paul spread the christian doctrine of equality. Freemasonry dominated the intellectual world of the French Revolution, and liberalism grew out of Freemasonry. The "Portuguese" jew Ricardo, the "father of classical national economics," is the prophet of the liberal economic theory of free trade and economic piracy. The foundation of marxism and bolshevism is "Das Kapital," by the jew Mardochai (Marx).

How did the jew gain this destructive power over the European peoples? The jews are a mixed race. The essential characteristic that separates them from all other races and peoples is the instinct for parasitism. The jews themselves are most clear about this. Karl Marx, the author of "Das Kapital," says: "What is the essential trait of jewry? Practicality, self interest. What is the culture of the jew? Haggling. What is his god? Money." The jewish philosopher Spinoza said: "What we require is simple: that we control everything necessary for our own good."

The parasitic nature of the jews is clear in its ability to adjust to the host peoples. A characteristic example is the relationship of the jew to language: Even before our era the jewish people had changed its language several times. Wherever they went, they took on the host language, though they were generally unable to conceal their racial additions.

Yet the jews are one of the most racially conscious peoples. The laws of the old testament and the talmud strongly prohibit marriage with Gentiles. Leading jews have always stressed the importance of race and racial purity. Even the Soviet Union, otherwise opposed to race, had passed measures to protect jewish blood. The most familiar statement comes from the jew Benjamin Disraeli (originally d'Israeli, later Lord Beaconsfeld), the longtime British prime minister: "No one may be indifferent to the racial principle, the racial question. It is the key to world history. History is often confusing because it is written by people who did not understand the racial question and the aspects relevant to it... Race is everything, and every race that does not keep its blood from being mixed will perish. . . Language and religion do not determine a race — blood determines it."

His parasitic nature led the jew to hold his own race pure, and to strike other races at the core of their being, their racial nature. Only when a people's racial purity has been destroyed is the jew able to develop freely and without restraint. Disraeli's political policies prove that many jews consciously work to destroy racial purity. He made Queen Elizabeth Empress of India, creating an opening in England for oriental lifestyles. He misled the English people with the notion of an Oriental Empire, thereby dulling and falsifying English racial instincts.

The jew also betrayed the peoples of Russia with images of heaven on earth, leading to race mixing to a vast degree, greatly speeding up a process of decay already in progress. The jew could realize his plans for world domination only when Russia had become weak, without instincts, without culture. That is how

we understand Mommsen's description of the jewish people as the "ferment of decomposition." As a result, there can never be peace, but only combat, between the jew and racially aware peoples. Europe will have defeated this threat only when the last jew has left our part of the planet. The Führer's words at the beginning of the war will be fulfilled: The German people will not be destroyed in this war, but rather the jew.

The jew as World Parasite

Background: This is a partial translation of a pamphlet originally published by the NSDAP in 1943, intended for use in the National Socialist's internal education program, and republished by the Wehrmacht for distribution among soldiers in 1944. It is a comprehensive National Socialist summary of the jewish parasite towards the end of the war.

The source: G. G. Otto, *Der Jude als Weltparasit* (Munich: Eher Verlag, 1943). It was issued by Alfred Rosenberg's office. This edition was provided to the military.

Introduction

From the beginning of its existence, the National Socialist German Workers' Party has always attempted to educate the German people about these facts. As early as 1922 the Führer said:

"We were also those who for the first time made major efforts to explain to the people a danger that had crept up on us, and which millions of people did not recognize, even though it threatened to ruin us all: the danger of the jews."

In his book *Mein Kampf* (p. 335), he said:

"Over the long term, he can preserve his existence within other peoples only if he succeeds in persuading them that he is not a people, but only a 'religious community,' albeit a peculiar one."

The first and greatest lie, that jewry is not a racial question, but a religion, inevitably leads to further lies. Another lie concerns the jew's language. It is not a way for him to express his thoughts, but rather a means to conceal them. Although he may speak German, French, or some other language, he thinks in a jewish way. He may spout German poetry, but he remains a member of his race. Heinrich Heine is the best example.

It is, nonetheless, false if one German or another concludes that since the Jew has been eliminated from German politics, that jewish influence has also been

entirely eliminated from our thinking and conduct. One even sometimes hears the superficial view that things are the same in other peoples of the world, since they have followed our example. That is true in only a few cases. Instead, we must remember that according to reliable statistics, there are about 16 million religious jews in the world, 10 million of whom live in Europe alone, almost three fifths of the total. Another 4.5 million live in America, 800,000 in Asia, 530,000 in Africa, 25,000 in Australia. These figures alone prove that the jewish danger is particularly great in Europe. It is also clear why the dramatic growth of jewry in America is such a danger for us. The jew is establishing his main forces in the Western Hemisphere, from where he believes he will be able to continue to wage war against us from a secure position.

Despite the fact that he feels so secure, at least for the moment, the jew is thinking hard about why the awakened peoples of Europe are defending themselves against him. Nothing reveals his uncertainty about the path his laws dictate to world denomination than what we often read in the works of jewish authors.

It is in part this uncertainty that drives the jews to pursue their goal of world domination more quickly and more consistently. Even Goethe wrote: "The jew will not spare us." We can be sure that this is more true today than ever before. In the book by the jews Zangwill and Roth titled *Now and Forever*, a conversation reveals what the jewish world parasite sees as its final goal, world domination [the book referred to is *Now and Forever: a Conversation with Mr. Israel Zangwill on the Jew and the Future* (New York: R. M. McBride, 1925)]. With all the passion in the jewish breast, the book tells the story of a jew out for revenge. He wanders from country to country, gathering his forces, at the head of which he ruins Europe with sadistic horror and lust for destruction, this Europe that will not bow to the jew, but instead stands in the way of his path to world domination.

We National Socialists believe the Führer when he says that at the end of the battle, unleashed on us as his strongest adversary by the jewish world parasite, the jewish race in Europe will be destroyed. Until this destruction occurs, we must always remember that the jew is our absolute enemy who will shrink at nothing. He knows but a single goal: our complete destruction.

The jew as World Parasite

Part I

The Nature of the Parasite

1. What is a parasite?

This section outlines the evils of parasites in nature.

1. The jew is the Parasite of Humanity

The so-called educated classes mocked and scorned the NSDAP as it began its struggle, particularly when the Führer repeatedly said that the jew was a parasite. They rejected the Führer's statement that all of decent humanity suffers today under jewish parasitism. At best, they laughed about such "fanatics." Of course, one had often had bitter experiences with the business practices of individual jews, but people did not realize that jewry concealed itself as a religious community. Their own religious sentiments prevented them from drawing the logical conclusion. They did not want to recognize the true nature of this so-called religious community.

If the Führer said that "A man who believes he can come to a satisfactory agreement with parasites is like the tree that thinks it will benefit from concluding an agreement with a medlar," some found this awkward. There were already too many connections to jewry, one could no longer break free. One more or less let the jew go his way, as the Führer said in the same connection: "He goes his way, sneaking into every people to hollow them out, using lies and slander, poisoning and disruption, intensifying the battle until the bloody extermination of his hated enemy."

Today, therefore, it is still necessary to reveal the jew as world parasite, to make him visible, to rightly understand him.

We therefore state:

The jew is the parasite of humanity. He can be a parasite for an individual person, a social parasite for whole peoples, and the world parasite of humanity.

To understand his full nature, we must investigate his existence, which means examining his character, his views on the values of life, his claim to world domination, and his ability to assimilate.

RICHTHEFTE DES OBERKOMMANDOS DER WEHRMACHT

Der Jude als Weltparasit



HEFT 7

1944

HERAUSGEGEBEN
VOM NS-FÜHRUNGSTAB DER WEHRMACHT

Part II

The Nature of the jewish Person

II a. The Racial Origins of the jews

1. jewry — a Counter-race

If we thoroughly study the racial nature of the jew, we conclude that jewry is not a race in the ordinary sense of the word. Instead, as Houston Steward Chamberlain wrote, it must be seen as a counter-race, although the term “counter-race” cannot be understood in a biological sense. From a biological standpoint, jewry is a stable, inbred mixture of extreme races and racial rubbish. The concept of “counter-race” primarily means the destructive and disruptive effect of jewry within natural races. The distinguishing mark of jewry within human races has to do on the one hand with the racial makeup of the jews, who have been scattered for millennia, and on the other hand in their stubborn adherence to the crassest materialism, based on their so-called religious laws.

Jewry is the result of the mixing of every possible race. It is the biggest racial mish-mash in history. This racial mish-mash is so dangerous for all peoples because it includes elements from every race. The bad characteristics of these races have been passed on for many generations through jewry in ever stronger form. From this artificial, rootless, materialistic racial mish-mash, a parasitic counter-race has developed among the peoples.

The core of jewry is the coming together of rootless, rejected, asocial, sick, and degenerate elements of the various races, predominately of Middle Eastern and Oriental origins. One should remember that in antiquity, lepers were ejected from their racial community, just as were criminal asocial elements.

1. Asocial Elements Steadily Added to the jewish Racial Mixture

As a result of its parasitic distribution among the peoples over thousands of years, jewry wormed its way into almost all the races on earth. As a social parasite, it infected the lower classes, slaves, proletarians, the mob, etc. They had the least resistance to jewish racial parasitism. These classes, which had largely lost their instincts against racial foreigners, allowed jewish blood to infiltrate.

Already in the Old Testament, we read in Exodus 12:38 about the departure from Egypt of the Children of Israel: “Many others of the rabble left with them.”

Since these lower classes leaned strongly to criminality and asocial behavior, and were inclined to political revolution, the jewish racial mish-mash incorporated the negative characteristics of these races, and increased them over the generations by mixing with the blood of the lowest elements of other races, passing them on in increased degree from generation to generation. Thus, the jewish counter-race moved ever more to the negative side. The artificial jewish racial

mish-mash was held together by the force of materialistic religious laws that focused on life this side of the grave. It promised its adherents prosperity on earth, and lordship over all other peoples and nations. This jewish racial mixture was kept strictly separate from the influence of foreign gods.

During several hundred years of the Babylonian Captivity, the jewish racial mish-mash was strengthened by inbreeding. The inclusion of foreign elements, from this point on, was almost nonexistent. For the first time in history, a well-defined and distinct type emerged in the form of the jewish counter-race.

This jewish counter-race incorporated to the greatest degree the bad characteristics of nearly all races that it had inherited over the centuries by a process of negative selection. The Jewish racial mish-mash primarily carries the traits of the Middle Eastern and Oriental races, but also influences of the Eastern, Western, and Nordic races. Mongolian and Negro traits also are frequently present.

5. The Main Groups in the jewish Racial Mix

This section outlines the racial history of the jews.

1. The Ashkenazi and the Shephardim

Discusses these two jewish groups.

1. Gentile Converts in the jewish Religious Community

Aside from these groups belonging to jewry, there are several Gentile splinter groups that call themselves jews because they have joined the jewish faith, but have nothing to do with jewry from a racial standpoint. Such splinter groups that have joined the jewish faith include Yeminite jews in Arabia who converted to judaism about 450 A.D, the Falash in Abyssinia, the Caucasus jews from the Caspian Sea, Georgian tribes of Iranian racial origins who later intermarried with Mongolians from the Volga area and probably were converted to judaism by jews from Persia, the black jews of Bombay (Hindustanis presumably converted by Spanish jews), Chinese jews in Hunan Province, the Marambu Negroes along the Loango Coast who follow jewish rituals, and the Khazars.

These groups joined jewry through proselytism, meaning religious conversion, but do not belong to the foreign tribes that are part of the jewish racial mixture. Although they belong to the jewish religious community, they are not part of jewry in the narrow sense. Its strict separatism is evidenced by these facts.

1. Jewry and Inbreeding

This brief overview of jewish racial origins demonstrates the uniqueness of the origin and development of jewry, which is precisely the opposite of the origin and development of all other races. As we have seen, other races grew organically from particular situations over an ethnically-based history, through a process of contact and struggle in commerce and war with other peoples. Unlike other peoples, it did not attempt to raise its members to a higher level through industry and labor.

Jewry is neither a race nor a mixed race. It is a confusing mixture of races, racial mixtures, and racial fragments, artificially held together by its rabbis. It acts as a kind of counter-race, which can only destroy, never build. Jewry is the product of the inbreeding of asocial, criminal, sick, degenerate, and rejected elements of every possible race in the ancient world. Jewry is neither a race nor a people nor a religion in our sense of those words. It possesses no homeland, but leads a rootless, parasitic life at the expense of the host peoples. Its current homeland is largely the criminal neighborhoods of the great cities of the world, its god is money, its policy is revolution and the destruction of the cultural treasures of mankind.

II b. Physical Characteristics

1. Outward Appearance Should Conceal Reality

[The section begins by noting that although many jews can be identified by outward features, others learned over time to conceal themselves so as to blend in to the society they were part of.]

The great mass of jewry, however, was incapable of overcoming their physical appearances. That became clear to each German who wanted to see as he observed jews after 1933 from a politically trained viewpoint. This was particularly clear to those who were able to look into the concentration or labor camps.

In comparison with us, what a difference in conduct and behavior. A German who must spend a long time in a camp, perhaps as a prisoner of war, even under the most primitive of conditions, will behave as a member of the Germanic family of peoples. He will maintain his dignity and personal appearance. In particular, he will not lose his sense of the necessity of cleanliness, both physical and spiritual.

1. Aggravating Pressures

It is exactly the opposite with the jew. As long as he, with the help of lies, is striving for full equality with his host people, attempting to deceive them about

his drive for absolute rule, he exerts himself to the fullest to resist his own drives, in order that he may behave as expected. But at the very moment that these pressures, for whatever reason, disappear, he sinks back into the filth, even if he has seemed to be a cultivated jew for decades. In a way we cannot understand, he stops taking care of his body and manner. After perhaps only a few days, and certainly after a few weeks, he reveals once more the original appearance of his race: the stooped little filthy and greasy jew. It had only been a facade. Even over decades, he had been unable to change his real nature, nor had he wanted to. Never has a jew, if he was honest, had any real interest in learning from his host people. After all, he was firmly convinced that he would one day be lord of his host people, and that he could then impose his law on them, also in the physical realm.

1. Dislike of Physical Labor

One of jewry's particular characteristics is a dislike of physical labor. His physical appearance alone did not predestine him to physical labor. But as the result of generations of inbreeding and of his racial mixture, the jew made this his goal. He would rather trade, leaving work to others. His Talmud doctrines assisted him. In Germany, we hardly ever saw a jew among miners, farmers, masons, and earth workers, or other professions that involved heavy labor. When a jew did work, there was some sort of "big business" involved. Then he could work for quite a period. The decisive factor, however, is that the jew has no ethical relationship to labor, as we do. For him, labor is one of various possibilities for exploitation. He does not create value, but rather his goal is to heap up money.

II c. Spiritual Manifestations

1. The Conflict between German Genius and the jewish Demon

We Germans have the old concept of a "cheerful" (*hochgemut*) person. We envision such a person as having the best strengths of character and will, guided by high ideals, and doing everything that serves the good of the whole. Alfred Rosenberg writes about the jews in *The Myth of the Twentieth Century*: "Whenever the strength of the soaring Nordic spirit begins to weaken, the earth-bound Ahasver sucks on the tiring muscles; whenever a wound appears in a nation's body the jewish demon finds the sick place and as a parasite benefits from the weak moments of the world's great. He does not wish to achieve domination through the heroism of battle, but rather to make the world "pay" (*zinsbar machen*) the fantastically strong parasites. Not fight, but infiltrate, not advance values but exploit decay, that is the law that he follows and can never escape — so long as he lives."

We are in the middle of this great, and perhaps final, conflict between two worlds. Perhaps unintentionally, a half-jew (Oskar Schmitz in *Der Jude*, 1926, special issue) discussed the conflict between German genius and the jewish demon. He writes: "The evil demon of the jews. . . is Phariseism. He is both the bearer of the hope for a Messiah, but also the guardian who ensures that no Messiah comes.... That is the specific, and very dangerous, form of jewish negation of the world. The Pharisee actively denies the world; he works to be sure that nothing takes form, and is therefore driven by a daemonic force. This apparent denial is also a particularly forceful form of affirming the world, but with negative characteristics. The Buddhist would be happy if the world around him passed away, the Pharisee would be finished if nothing around him took on living form, for then his life-denying function would no longer exist. They (the deniers) are the spirit that always denies, concealed by an ecstatic affirmation of a utopian goal that can never be realized — the coming of the Messiah. They would have to hang themselves like Judas if he really did come, since they are entirely incapable of affirmation."

1. The jew Corrupts the Intellectual Products of his Host Peoples

Nothing really has to be added to those words. However, we should look at further spiritual manifestations of jewry.

Over the centuries, the jews have memorized and passed on Talmudic doctrines. In religious discussions they have worked through the pros and cons of their laws, looking for loopholes that can be used to get around the laws, or ways of following them particularly well. Over the course of time, jews have developed a mental flexibility that often impresses the naive observer. Our ancestors in particular were often unable to defend themselves against influences from the jewish spirit. The jews seemed able not only to understand each and every intellectual movement of thought from the German and other peoples of the world, but also use it masterfully. The German, for example, might have an idea — it was the jew that gave it form. A great German or other thinker in the world might discover a brilliant idea — the jew cleverly became its proponent. No one saw how hard the jew worked to follow the thought processes of the European peoples. When it was noticed, unpolitical people were astonished at how cleverly jewry was able to explain deep intellectual matters so clearly.

We today must recognize that the jew was not interested in competing with the great ideas and personalities of our intellectual world, but rather that for him those intellectual labors were nothing but a political tool that he could use as a lever of spiritual destruction on the peoples he intended to rule. Spinoza is a classic example. He used the thought of Decartes and Giordano Bruno in a way

that completely changed its original sense. Leading jews have done the same with the thinking of other great Europeans; they pretended to be the real proponents of these ideas and were nonetheless greatest liars. Remember how Karl Marx falsified the German conception of socialism as a natural order of life, based deeply in German blood, and turned into the phantom of the dictatorship of the proletariat. This doctrine so deeply mirrored the nature of its Jewish inventor that the world knew only to connect it to his name: “Marxism.”

1. The “Greatest” jews are the Greatest Corrupters

People have allowed themselves to be blinded by jewish intellectuals, and do so even today. How much was said in Germany about the abilities of jewish attorneys. We need only recall the “great defender Dr. Alsberg.” What praise there was for the “great” philosopher Einstein, “the Newton of our day,” for the “great” doctors Freud and Hirschfeld. How much praise people attempted to heap up for the many jewish university professors, for the whole so-called “intellectual world.” A look at the influence of the jews and jewry on German literature gives opportunity to see how the much-praised jewish intellectualism was nothing more than the most bitter and painful expression of the destructive jewish spirit on its host people, even when one looks at less well-known writers such as Maximilian Harden, Arthur Schnitzler, or Emil Ludwig.

1. The Lack of a Concept of Honor

In this regard, one must note the striking lack of a concept of honor in the intellectual realm. Alfred Rosenberg (*Myth*, pp. 686-687) writes: “The fact that they lack a true concept of honor is shown by the religious laws that often even order deception. This is laid down in astounding ways in the Talmud and in the *Schulchan Aruch*. Schopenhauer, the brutal seeker after truth, called them the “great masters of lying.” Kant said: “a nation of merchants and cheaters.” Rosenberg compellingly argues that jewry does not display a great part of what is to us normal life. One cannot speak of morality in the European sense. Aside from self-praise that rubs us the wrong way — “Just as the lamb, so are the jews perfectly holy.” (Schir hasch-schirum suta 6, 6) —the Talmud has an abundance of doctrines that enable us to understand what the Jew thinks about Gentiles:

The jew is your comrade, the Gentile is not a comrade. (Talmud Sanhedrin 72b, Tosafot).

As long as the jew does the will of jahwe, his work will be done by the hands of others. (Talmud Terakot 35b)

It is permitted to incite the sinners (Gentiles) of this world into war. (Talmud Berakot 7b, Megilla 6b)

Kill the best of the Gentiles! (Talmud Aboda zara 26b, Tosafot)

The belongings of Gentiles are like the desert, and he who first seizes them may keep them. (Talmud Baba batra 54b)

There is no honor among the Gentiles. (Talmud Sanhedrin 74b)

These few quotations provide some indication of their so-called morality, but there are many more compelling examples. We refer the reader to the books by Alfred Rosenberg and Dr. Johann Pohl.

We may conclude this section with a quotation from the Führer, taken from his 12 April 1922 speech titled “The ‘Agitators’ of the Truth.” He clearly expressed the nature of jewry: “Jewish World Bolshevism is an absolutely foreign body in the community of cultured European nations. It makes not the slightest contribution to our economy or culture, but only spreads confusion. It makes not a single positive contribution on the international stage of life in Europe or the world, but rather brings forth only propagandistic charts of lying statistics and agitational posters.”

II d. The Law of jewry

16: The Talmud

17: Schulchan Aruch

1. jewish Religious Law and Preserving jewish Blood

Part III

Jewry among the Peoples

1. The First Jewish Migrations
2. First Jewish Appearance in Germany
3. The Jews Destroy the Graeco-Roman Cultural World
4. Jews Gain Privileges in Germanic Lands
5. New Trade Routes Help the Spread of Jewry
6. Jewish Expulsions
7. The Jew Enters England
8. Do the Jews have a Fatherland?

Is it actually true, one may ask, that the jews have no real fatherland? The short summary of Jewish dispersal does not by itself answer this critical question. We cite Ferdinand Fried's book *The Rise of the Jews* for the answer: "They are not rooted in any land, but they proliferate everywhere, acting as destructive parasitic bacteria in each host people. This destructive power became truly powerful only when deceitful commerce was combined with a religion suited to it. The nature of the jewish faith — seen from this perspective — is that its adherents need no homeland, no fatherland, but rather are content with "Jerusalem" ("over there in the light"). That corresponds to their rootlessness. Their law (the Torah) is the spiritual bond that holds together all those who are racially and religiously related, even if they are scattered across the whole world. This internal force of faith favors racial relatives and generates bitter hardness and passionate hatred against everything foreign (the foreign host peoples, the *Goy*). They are scattered and spread out around the world, but are held together by the ethical command to undermine the detested foreigners."

1. The Ghetto
2. Migration of the jews across the Seas
3. Palestine as a jewish State
4. The Soviet jewish Republic in Birobidzhan

Part IV

The Jewish World Parasite in the Bloodstream and Organs of the Peoples

1. The Creeping Poison
2. The Economy — Battleground and Domain of Jewry
3. The jews Achieve Emancipation
4. The Emancipated jew as Destroyer of Ethnic Life
5. jewry at the Head of the Workers' Movement
6. The Communist Manifesto: jewry's Declaration of War on the World
7. "Everything German is Like an Emetic to Me"
8. The Bourgeoise Fails
9. jewish Blood Enters German Families
10. Freemasonry as an Organ of jewry
11. The jewish Press Dictatorship
12. jewry and the Parties
13. The jews Influence Culture
14. jewry's "Great Days" During Germany's Decline
15. The Role of jewry among Other Peoples

Part V: Ideas on jewish World Domination

1. Striving for World Domination is a Religious Duty for the Jew
2. Jewish World Domination Would Mean Tyranny and Slavery

Jewish world domination would in no way be the world-wide rule of equals or the solution to social tensions, but rather following the doctrines of Jewish law all of Gentile humanity would be exploited, tyrannized, enslaved, and thrown back into the darkest misery in ways we can today hardly imagine. Russia's fate provides at least some examples. It is therefore no accident that the Jews have their greatest hope in Russia with its human masses and its territorial wealth, seeing it as the springboard to reach its goals.

From the Midrash Talpiot, published in Warsaw in 1875, we can see how Jewry envisions ruling Gentiles: "God created the Gentiles in human form, although they are the same as animals... However, he created them for no other purpose than to serve the Jews day and night in never-ending toil. It is not becoming for Jews to be served by animals in the form of animals, but rather by animals in human form (p. 255)." According to the Talmud tractate Berakot 54b: "The belongings of Gentiles are like the desert, and may be taken by the first who seizes them." According to Talmud tractate Berakot 35b: "As long as the Jews follow the will of Jahwe, others will do their work for them." And finally, tractate Aboda Zara 26b Tosafot states: "Killing the best of the Gentiles is the surest way to achieve world domination."

1. The Protocols of the Elders of Zion

Here we should mention the *Protocols of the Elders of Zion*, World Jewry's conspiratorial plan, which can be seen as Jewry's general staff plan for world domination. It shows Jews how to infiltrate the bloodstream and organs of Gentile peoples. It reveals how Gentile states are to be undermined to make them completely subject to the Jewish parasite.

Through control of finance and the press, by inciting the workers, by promoting class conflict, by destroying the rights of property owners, by inciting war and conflict between peoples, by fighting against religion, by eliminating Gentile intelligentsia, Gentile governments and the Gentile world will be replaced by Jewish world domination, by a reign of terror.

Here are several examples from this Jewish plan:

"Therefore we must not stop at bribery, deceit, and treachery when they should serve toward the attainment of our end."

"It [the Jewish empire] must institute a reign of terror...."

“Thanks to the press, we have got gold in our hands, notwithstanding that we have had to gather it out of the oceans of blood and tears.”

“We will turn countries into battlegrounds of insurrections.”

“These mobs will rush delightedly to shed the blood of those whom, in the simplicity of their ignorance, they have envied from their cradles, and whose property they will then be able to loot.”

“To control public opinion, we must sow doubt and discord.”

“In the place of the rulers of today we shall set up a bogey which will be called the super-government administration.”

“We shall destroy the importance of the family and its educational value.”

“We will know how to prevent highly gifted persons from rising from among the Gentiles.”

“God has granted to us, His Chosen People, the gift of dispersion, and in this which appears in all eyes to be our weakness, has come forth our strength, which has now brought us to the threshold of sovereignty over all the world. There now remains not much more for us to build upon the foundation we have laid.”

These protocols are obviously to be seen as a secret jewish document. It was a major political catastrophe for World Jewry when the *Protocols* became known to Gentile peoples. The jews used every possible means of deception and falsehood to argue that they were not genuine. That was a useless attempt; anyone viewing world events could see that the jews were strictly following the guidelines of the *Protocols*. The whole body of jewish literature provides the countless mosaic stones from which the *Protocols* came and which provide abundant proof for the genuineness of this jewish world conspiracy.

The wind of the Talmud spirit blows toward us from the *Protocols*. We hear the Zohar, we find filthy passages from the Old Testament of jewish history, in a somewhat different form. At its foundation, the *Protocols* are the product of jewish thinking across the ages. They took form once World Jewry felt strong enough to organize itself politically. At about the same time the “Alliance Israélite Universelle” was founded, the first world-wide jewish organization, and at the beginning of the 1860s Mordechai (Karl Marx), the apostle of class struggle, appeared. A few years later the whole civilized world looked to the Paris Commune.

The founder of the “Alliance Israélite Universelle” was the Jew I. A. Crémieux, a French government minister who was a friend of Karl Marx and Prime Minister Gambetta. He was also Grand Master of the *Grand Orient de France*.

French author Maurice Joly (probably of jewish background) belongs to this group.

Maurice Joly wrote a brief pamphlet that at first glance seemed to be directed against the then French government. In reality it contained a significant part of the *Protocols*, and most probably was understandable only to the initiated among the jews. Th. Herzl, founder of the Zionist world organization, worked with the same material in his novel *The Old New Land*. There is no doubt that such thinking developed, even if expressed clearly only within a small circle of Jews and also Freemasons.

It is obvious that Maurice Joly was inspired by his leading revolutionary jewish friends. After the center of international jewry moved to London, the first Zionist World Congress met in Basel in 1897. From this point on, jewry grew stronger and more organized, a development that had to attract the notice of the Gentile world. Ever more of jewry’s most insolent political demands appeared in jewish literature, and jewish insanity and jewish arrogance became steadily more obvious. Certain of victory over the Gentiles, they sometimes incautiously talked too openly.

1. jews Lack Creative Abilities
2. The “Alliance Israélite Universelle”
3. jewish World Domination Would Be the End of the World

Part VI.

The National Socialist Battle against the jewish World Parasite

Appendix

Using the 'Jewish Question' as a Weapon at Home and Abroad

Background: The National Socialist speakers needed to be kept up-to-date. To provide the necessary information, the party provided a variety of material. The *Speaker Education Material* was intended to provide information that could be used over the long term. The *Redner-Schnellinformation* [*Speakers' Express Information*], on the other hand, provided speakers with guidelines for the immediate campaign. This is a translation of an issue of the latter. It is dated 5 May 1943, in the midst of one of the party's appropriate periodic anti-semitic campaigns.

The source: "Die Judenfrage als inner- und außenpolitisches Kampfmittel," *Redner-Schnellinformation*, Lieferung 57, 5 May 1943.

The Jewish Question as a Weapon at Home and Abroad

It has become apparent that the reduction of public discussion about the jewish question has misled a great part of the public, who now are starting to see the jewish question as a weapon we can do without, since the jewish question has, after all, been solved in Germany. This view is dangerous and false. It is true that we have solved the jewish question in Germany, but it has become even more important outside Germany during this war, for this war is a war of the jews against Germany and its allies. Just as the domestic struggle in Germany ended in an anti-semitic revolution, so, too, this war must end in an anti-semitic world revolution.

The best foundations for that have already been laid. There are already important anti-semitic movements in nearly all the nations of Europe, along with more or less advanced jewish laws aimed at diminishing the influence of the jews. Even in enemy nations, anti-semitic voices are so strong that leading newspapers and leading politicians and churchmen have to face the matter in public.

In Germany, we have made the whole nation anti-semitic by always pointing the finger at the jews, as hard as they tried to hide themselves. We always ripped the mask from their faces. The jews attempted often enough to divert the public from the subject by busying them with other matters, since our propaganda was most unpleasant for them. That was still more reason to stubbornly continue that propaganda.

The jewish question must be the central issue in the meeting waves of the immediate future.

Each German must know that everything he suffers in this war, all the unpleasantness, shortages, overtime, bloody terror against women and children, and bloody losses on the battlefield, are the fault of the jews.

Each meeting must include the following line of thinking:

The 'international jew' wanted this war. He possessed key economic positions within every enemy people and in every enemy nation, and used his power to ruthlessly drive the peoples into war.

He today controls public opinion in enemy nations, owning the press, radio, and film, and uses them as the voice of these peoples. Still, knowledge of the nature of jewry has taken hold in enemy nations, and is increasing.

There is no crime in which the jew is not involved.

Just as was once the case in Germany, well over half of all those engaged in financial crimes, cases of fraud, bankruptcy, corruption, and stock speculation are jews.

Where jews do not want to appear as important men themselves, they have bought leading personalities in public life to do the jews' work for them.

Jews earn money from war, and therefore have an interest in a long war, though hardly a jew bears a weapon himself, or earns his living by his own hands. Just as was once the case in Germany, jews let others fight and work for them.

The jews incited this war as a final attempt to maintain their power in the world and to defeat all those who saw through them.

This war will end with an anti-semitic world revolution, and with the destruction of jewry in the world, which is the prerequisite to a lasting peace. The key thought is this:

Everything is the fault of the jews!

Recent events, particularly Katyn and the related developments in the Allied camp give much current information on this matter (see *Redner-Schnellinformation* issue 56).

Reichsleiter Dr. Goebbels published an article in *Das Reich* on 9 May 1943 titled "The War and the Jews." This article will be sent to all speakers as a special edition of the *Sonderdienst der RPL*, issue 20/43). It provides extensive material on the 'jewish question.'

Americanization Would Mean the End of Europe!

Background: A *Sprechabend* was a regular part of the National Socialist public meeting system. Unlike mass meetings, these were evenings at which people (primarily party members) were to discuss the NS approach to issues and events. The material here was provided to those who would lead such discussions, so thousands of meetings occurred throughout Germany using what follows as the foundation.

By this late in the war many Germans had assumed that it would be better to be conquered by the Americans rather than the Soviets, a point National Socialist propaganda vehemently combatted. This page suggests that an American victory would be just as bad as a Bolshevik victory.

The material was jointly distributed by Goebbels's party propaganda office (the *Reichspropagandaleitung*) and Robert Ley's *Reichsorganisationsleitung*.

The source: "Parole 22: Amerikanisierung wäre das Ende Europas!", *Sprechabenddienst*, Sept./Oct. 1944.

Americanization Would Mean the End of Europe!

Are there not shallow thinkers who think that things will not be so bad if the Americans come? Therefore, deepen the knowledge of what an Americanization of Europe would mean during lively discussion evenings! The following material provides a general line of thinking, supported by examples and references to essential issues. Refer to Schulungsunterlage Nr. 33, "The System of Plutocracy."

Europe should not become a colony of the USA. Even under President Wilson the USA demonstrated its incapacity and lack of interest in giving Europe a sound structure. Europe was to be powerless so that it could be more easily ruled and plundered. Roosevelt said that it should be saved, following the tactics of the English motherland that spoke of saving the world when it meant exploiting the world.

“A new war is the greatest disaster for humanity; therefore it must and will be unleashed in the same way that Mexico and Cuba were once plundered and Marines sent against the helpless neighboring states in the Caribbean.

The Americanization of Europe is not only likely, but practically unavoidable. — In this future world commissars or capitalists will break any resistance with dictatorial force.” (USA writer Edgar A. Mower, American World, Newyork (sic) 1928.)

1. Economic Enslavement

The main American war goal is to establish the dictatorial power of the capitalists. States that follow the German example and have German assistance in successfully basing their economic life on healthy principles appropriate for them are once again to be subject to jewish finance capital.

The Rule of Money

Money alone is once again to be used to create jobs. All peoples will thus again be dependent on American-jewish capital, which has amassed world currencies and 80% of the world's gold in its hands.

Enslavement through Monoculture

(Monoculture: the dominance of a particular crop in a region: for example, coffee in Brazil, wheat in Canada. The opposite is polyculture, mixed agricultural crops)

USA capitalists do not only extend credit and take interest, but also determine how the money is used. The principle “division of labor in the world economy,” under which each country should specialize in what it can best and most cheaply produce.

Through monoculture, countries are to have their international commerce dependent on the USA.

Since, however, such monoculture is built on the basis of international capital, entire countries fall under the control of big jewish companies:

Central America is controlled by the banana trust,

Mexico is the battleground of oil companies,

Brazil is dominated by the Rothschild and Schröder banks,

Bolivia is controlled by the tin king Patina,

Chile is under the American copper king Guggenheim.

The war is intended to save this tottering system of domination and make the slavery of workers eternal. That is why the plutocrats hate National Socialist Germany.

2. Social Oppression

“What they hate is the Germany which sets a dangerous example for them, this social Germany. It is the Germany of a social labor legislation which they already hated before the World War and which they still hate today. It is the Germany of social welfare, of social equality, of the elimination of class differences—this is what they hate!

They hate this Germany which in the course of seven years has labored to afford its Volksgenossen a decent life. They hate this Germany which has eliminated unemployment, which, in spite of all their wealth, they have not been able to eliminate.

This Germany which grants its laborers decent housing—this is what they hate because they have a feeling their own peoples could be “infected” thereby. They hate this Germany of social legislation, this Germany which celebrates the first of May as the day of honest labor.

They hate this Germany which has taken up this struggle for improved living conditions. This Germany they hate! They hate this Germany, this ethnically healthy (volksgesund) Germany, where children are washed and are not full of lice, and which does not allow conditions to take hold, such as their own press now freely admits to.

It is their big money men, their jewish and non-jewish international banking barons, who hate us because they see in Germany a bad example potentially rousing other peoples, especially their own people.”

Adolf Hitler, speech on 8.11.1939

The Exploited Worker

When labor serves the people, capitalists see their profits reduced.

That is why they want to re-establish the rule of money, to build monoculture and use it to exploit the German worker.

Profit should again become the guiding principle of economics. Once again,

Coffee should be used to fuel locomotives and grain should rot in the fields so that speculators can get higher prices for their wares, so that all-powerful companies can limit the production of monocultures to reduce wages and ensure that the peoples are again subject to plutocratic greed for profits.

Return to Proletarianism

The meaning and honor a worker has in productive labor for his people should be taken away and he should again be reduced to the slave of arbitrary plutocratic desire.

The community should be abolished and its social accomplishments destroyed. Each should once again stand alone in his hunt for riches or his flight from starvation.

3. Destruction of Our Culture

It is no accident that USA bombers display particular sadism in destroying Europe's major cultural monuments.

These things can not be bought with money, but rather grow only from a healthy community.

Since these could never develop in the USA, other countries should lose them and never be able to achieve them again.

A victorious America would act brutally in this regard. Small and great cultural achievements that we have inherited from past generations and further developed would be taken from us, because the enemy envies them.

Jews would once again take over all areas of life and the witches' dance that we eliminated in Germany in 1933 would return to an even greater degree.

Everything holy to us would be mocked: Mother, heroes, God,

Glorification of the Negro. Women transformed to girls,

Filth and smut for children and adults. Corruption of all areas of culture and life.

“The arts and sciences will lose their place to the pure practicality of architecture and technology and there will no longer be music in Mozart’s sense. Only one civilization, the American, will rule the world.” (Edgar Nowrer (sic), This American World, Newyork, 1928).”

4. The Americanization of Europe

Europe should become American. This goal of the Anglo-American military leadership strikes at what is deepest in each German, for it means the destruction of the entire German life order.

Our relationship to labor comes from a joy in work and a consciousness of serving the community,

For the Americans it is a hunt for the dollar.

For the German farmer the soil is a link to his fathers, an obligation, and the meaning of his life,

For the American farmer it is business.

The German artist takes pleasure in using his abilities to build community with the public —

For the American, art is a question of commissions and entrance fees.

For us Germans, culture is an expression and legacy of the ethnic community —

For Americans it is an object one wants to purchase so that, for example, one can buy the ruins of a German castle and re-erect it there.

For us Germans a girl is the future comrade of our life within the community of the family —

The American girl is to be displayed for money.

The German soldier risks his life conscious of his community of people and homeland —

The American bomber flies for his pay.

That is what is at stake in Germany’s war against the Anglo-Americans: the community against money. The enemy wants to take away our political rights, ex-

exploit us economically, and destroy our life. Only complete dedication to the community can defeat the enemy's war aims.

To Know the jews Is To Understand the Meaning of the War!

Background: A *Sprechabend* was a regular part of the National Socialist public meeting system. Unlike mass meetings, these were evenings at which people (primarily party members) were to discuss the NS approach to issues and events. The material here was provided to those who would lead such discussions, so thousands of meetings occurred throughout Germany using what follows as the foundation. It rightfully describes the National Socialist goal of ridding themselves completely of the parasitic jew.

The material was jointly distributed by Goebbels's party propaganda office (the *Reichspropagandaleitung*) and Robert Ley's *Reichsorganisationsleitung*.

The source: "Parole 21: Den Juden kennen heißt den Sinn des Krieges verstehen!", *Sprechabenddienst*, Sept./Oct. 1944.

To Know the jews is to Understand the

Meaning of the War!

The jewish question provides the key to understanding the conflicts and tensions that led to the current war. The majority of the German people who lack the proper relationship to the demands of the present have a limited knowledge of the jewish question. The task of this evening is to influence this situation through lively discussion. What follows is a line of thinking with numerous vivid examples that will support such educational discussions.

We can only live according to our nature, or we will collapse. This law applies to all forms of life, for all people, also for the jews. If they cannot live consistent with their nature, they must perish.

The Law of the Parasite.

In nature, there are creatures that can only live at the expense of hosts, from the lives of other creatures:

Grapevine and vine louse — without a grapevine, it perishes.

A tree and mistletoe — without a tree to support it, no mistletoe.

One has to accept this law. One cannot change it. Pity, brotherly love, and forgiveness are useless. There are no good or bad parasites, decent or indecent parasites (lice!). The parasite always creeps up looking harmless, innocent, as if it belonged there. It is often attractive. It acts as an infection. A small cut, swelling, an abscess, poisoning, the destruction of the whole body. The infested body grows weak, sleepy, it resists no longer, produces no antibodies. The doctor notices, gives injections. Perhaps it is still not too late.

It is interesting that the parasite can successfully attack only weakened victims. No healthy tree has mistletoe.

The Jew is the Parasite Among Humans.

That is the natural law. He can not do differently. He needs a host people to be able to live himself.

This way of living is innate to the Jews, and laid down in their laws:


Citation from the Talmud: "Robbing Gentiles is permitted."

Zionist Leader Maurice Samuels: "We Jews are destroyers and will always remain so."


Samuel Roth in *Jews Must Live*: "We have to have been a fruitful people from the beginning, but our main vice was the same then as now: parasitism. We are a miserly people who live from the labor and generosity of the rest of the world."

If a host people at the moment of its most desperate need draws on its own strength and shakes off the parasite, and makes itself forever immune to its return, the parasite must seek a new host people, or if none can be found, hinder the weakest or the most important in its attempt to develop its nature.

Sammlung Sept. / Okt. 1934



Sprech- abend- dienst



Parole Nr. 21:
Den Juden kennen
heißt den Sinn des Krieges
verstehen!

Parole Nr. 22:
Amerikanisierung
wäre das Ende Europas!

Parole Nr. 23:
Die Kraft der Idee sichert
den Endsieg!

Der Reichsorganisationsleiter der NSDAP.
HauptschulungsamtReichspropagandaleitung der NSDAP.
Chef des Propagandastabes

The jew Cannot Tolerate a People That is Free of the jews.

If a host people shakes off the parasites and develops such strength that this purified people is admired in the whole world, there is the danger that all the host peoples will recognize the parasites as deadly foes and attempt to shake them off.

At this point, the parasite will use all the resources at its command to destroy such an exemplary people (slander, accusations that it is hostile to culture or to humanity, praising the peoples obedient to the jews as the protectors of freedom, human dignity, etc.).

The Present World Situation.

Judah must destroy Germany if it is itself to survive. In National Socialism, the German people has once again found its original way of life. It is again on the path to health and therefore offers the jewish parasite no further nourishment (only sick creatures are susceptible).

This explains the jewish demand:

“In the Gentile world, it is a matter of destroying a strong, organically intolerable form of life.” (Kurt Blumemfeld, *Jüd. Rundschau*, Nr. 39/40.)

The goal of the war of hate is to make healthy Germany susceptible once again.

For the first time in our history, the expulsion of the jews was bound to the health of the national body (the unity of the people, the people's community). National Socialism is the wellspring of health for our people. (Healthy creatures are not susceptible.)

The jewish War.

The jews must therefore either make us sick or wipe us out.

“The reason for this war has never been as clear as it is now. It is a struggle of the jewish conception of life against the Gentile conception of life. It is the lifestyle of the jews against the lifestyle of the enemies of the jews. That is what one is fighting for throughout the world in this war.” (*The American Hebrew*, New York, 20.12.1942)

The war is therefore the struggle for life against illness or death.

Judah's Crimes Across the World.

Judah hates us, because we do not let ourselves be devoured as it has so far devoured all the other peoples.

The Egyptians — Joseph the exploiter, grain speculator, finance minister. Plagues follow.

Moses led the thieves to new and pleasant pastures. After the “promised land” has been “grazed out,” it is the turn of the Persians. — The Old Testament — The Book of Esther, Purim. After their destruction, it is the turn of the Greek world. The rule of the world passes to Rome, and the jews follow. Two thousand years later, the jews are still boasting of their destructive work.

Lion Feuchtwanger writes in his novel *Jewish War or Joseph*:

“Haughty Rome was ripe for the older culture from the East, as it had been ripe 150 years before for the culture of Greece. It collapsed internally from the culture of the East. To contribute to that was exciting, it was a splendid occupation.” (p. 28)

“A damned friendly wind was blowing for the Jews. They sat in the financial administration. In the last three years alone, 22 joined the ranks of the nobility. They press onto the state, into literature. Does not one see how they undermine the Reich?” (p. 64).

After the Eastern and Western Goths had been devoured, judah landed in the Kingdom of the Franks. As the center of Europe moved west, the jews immediately went to Spain and Portugal. There they had the best of the exploitation of newly discovered America. As Spain and Portugal were devoured and collapsed, judah moved on to Holland (diamond cutting). After its decline, they went on to France (Voltaire: “...the biggest scoundrels on earth”) and especially England. Consider their spiritual relationship to Puritanism, the teaching that wealth is a sign of God’s favor. jews and Englishmen quoted the bible in the same way. After the World War, judah moved its world plundering headquarters to America.

In Germany, they were repeatedly branded and driven out. They always understood how to sneak back in again, until after 1918 they were able to make of Germany their most desirable, fattest morsel, and W. Rathenau, the Asian monstrosity, ruled Germany and our fatherland became a jewish republic.

The Secret of our Rescue.

Adolf Hitler brings salvation from the jews not in a negative sense, but rather in the total return to health of our people’s body. He uncovers jewish methods of betrayal, uncovers the parasitic principle of concealment.

We jews are People Too, We are All Equal.

In the Talmud, Tractate Sanhedren records:

“The emperor spoke to Rabbi Tanschun: Come, we should all become one people. He answered: Good, but since we who have been circumcised cannot become like you, you therefore must be circumcised and become like us.”

The Equality of All is Only a Deceptive Maneuver.

The jew never exercises his power in the open, but always through a puppet Goy. (Prefers to be the second in command as secretary. The Goy has the public responsibility.). He never fights for his interests, but always for human ideals or the interests of the struggling peoples.

England fought in Palestine during the World War to secure its land bridge to India, and the jews got Palestine. The jews sacrificed themselves for the English commercial interests that were endangered by Germany, and gained Germany to exploit. Today, England and America are not fighting for world domination, but rather for democracy and human dignity. Moscow is fighting for the Russian worker. No, the jew has never fought for himself, he always lets others fight for him! (from outward appearances!)

Our Firm Attitude Comes From a Knowledge of the jews.

There are still those of our people who are not entirely comfortable when we speak of the extermination of the jews on our territory. We needed the strengths of character and action of the greatest man of our people in a thousand years to rip the jewish blindfold from our eyes.

The jewish Blindfold of “Socialism”

— The Greatest Betrayal of All Times —

The Path to World Domination.

The jewish principle of “the equality of all those with a human face” was enthroned in 1789. All people are equal, only individuals. The jewish principle was that of unrestrained individualism. In every “open competition,” he was the victor, since he was by nature the most self-centered. That was the epitome of justice. All could operate from self interest. He who did not was stupid. After the first enthusiasm had passed, people realized that thousands and thousands were not equal to the race, and they were named proletarians. But the jews had a way out for them too, their “socialism” in Marxist clothing.

jewish Plutocracy and jewish Communism are After the German People Who Have Escaped Their Slavery.

The Battle to the End.

The jew wants to force us back to a life of slavery so that he can live off us as a parasite and suck us dry. The healthy life of our people stands against the parasitic life of the jew.

Who in this struggle can still speak of pity, brotherly love, etc.? Who believes that a parasite (e.g., a louse) can be improved or changed? Who believes that one can come to an agreement with a parasite? We can only choose between being devoured by the parasite or destroying it.

The jew Must Be Destroyed Wherever We Meet Him!

In so doing, we commit no crime against life, but rather serve life's laws of battle, which always oppose that which is an enemy to healthy life. Our battle serves to maintain life.

A German victory — the victory of the created order.

Judah Destroys Human Culture, Human Beauty and Ethnic Unity

Background: This is a translation of part of a National Socialist book published late in the war. The author is Robert Ley, head of the German Labor Front.

The source: Robert Ley, *Pesthauch der Welt* (Dresden: Franz Müller Verlag, 1944).

Altogether, I Call it Bolshevism

By that, I mean and prove that judaism and bolshevism were and are everywhere and at all times the same. Moses, the founder of the jewish rabbi state, was the first proponent of the doctrine we today call bolshevism. From him to Stalin, there is a single red thread that runs through all of history, and is visible everywhere judah was at work destroying human culture, human beauty, and ethnic unity.

1. Bolshevism from Moses to Stalin has murdered, destroyed and ruined humanity and its culture.

The jewish grain speculator Joseph reduced the Egyptian people to starvation and misery through his speculation. When they realized that, they saw the jewish depravity and freed themselves from jewish rule by putting the jews in concentration camps and forcing them to work. The jew swore revenge, incited the lowest elements, and according to the Old Testament killed thousands and thousands of Egyptian children in one night by killing the “first born.”

Exodus 12: 7-13 and 29-30, state that there was a bloody mark on all the buildings, and that the crazy masses, led by the jews, killed all the “first born” of Egypt.

In the Book of Esther, we read that in one bloody night the jews slaughtered and destroyed 75,000 Persians. Even today, the jew celebrates Purim to commemorate his great triumph.

During the reign of the Emperor Trajan, we hear of terrible mass murders in Babylon, Cyrenia, Egypt, Cyprus, in all of the Near East and around the Aegean, where the chronicles report that many, many hundreds of thousands of people, men, women, and children, were butchered in the most gruesome ways. The children of Bethlehem may have been murdered during this period. Here, too, we hear of a disgusting jewish deed of the worst, most base type. The whole Old Testament is a chronicle of jewish robberies, mass murder, tortures, thievery, and misdeeds.



However, it is not only in the Near East or the Roman Empire that we hear of jewish murder and jewish bloodthirstiness. It happens wherever the jew goes. St. Bartholomew's Night and its horrors, and the French Revolution with its guillotine, were the work of jewish bloodthirstiness. Today, we know that the death of 4,000 people in Lower Saxony was the result of advice given by a jew to Charlemagne. The butchering of 1 1/2 million Northern Albigensians by

Asiatic hordes is also the fault of the jews, who even then had influence on the Roman curia.

The Crusades, with their enormous sacrifices in the blood of northern peoples, were the result of jewish insanity. This reached its crazed height in the Children's Crusade, which sent tens of thousands of German children against well-armed and well-trained Turkish soldiers.

Cromwell and the Puritans committed regicide and mass murder under the banner of the Lion of Judah, and took the Old Testament with them in their saddlebags so that they would always have the murderous commands of the jewish tribal god Jehovah close at hand.

The Inquisition and the bestial witch hunts, in which streams of Nordic blood were shed, and which had the devilish goal of destroying the Nordic race, were the work of the jew Lainetz, who became the superior general of the Jesuit order.

The Thirty Years War, born from the religious insanity of jewish thinking, killed 13 million of the 17 million German people. Only four million escaped jewish bloodthirstiness. The Thirty Years War was the prelude to the final destruction of European humanity. All the following conflicts, civil wars, and wars between peoples are the result of this jewish mass murder, even aside from the fact that one finds the jew everywhere in modern wars as a Freemason, an armaments manufacturer, or as international arsonist.

Our current age is the epitome of the jewish desire for destruction. Never has jewish Bolshevism presented itself so freely and openly to humanity as it does today. Now the jew believes he can drop his hypocritical mask, thinking that the world is ready for jewish world dominance — which is nothing other than jewish destruction.

The Bolshevik revolutions in Russia, Hungary, Germany, Spain, and everywhere else have destroyed and butchered more human beings than were killed in the many thousands of years before.

2. Bolshevism from Moses to Stalin is the rule of the criminal, the mob, and the underworld.

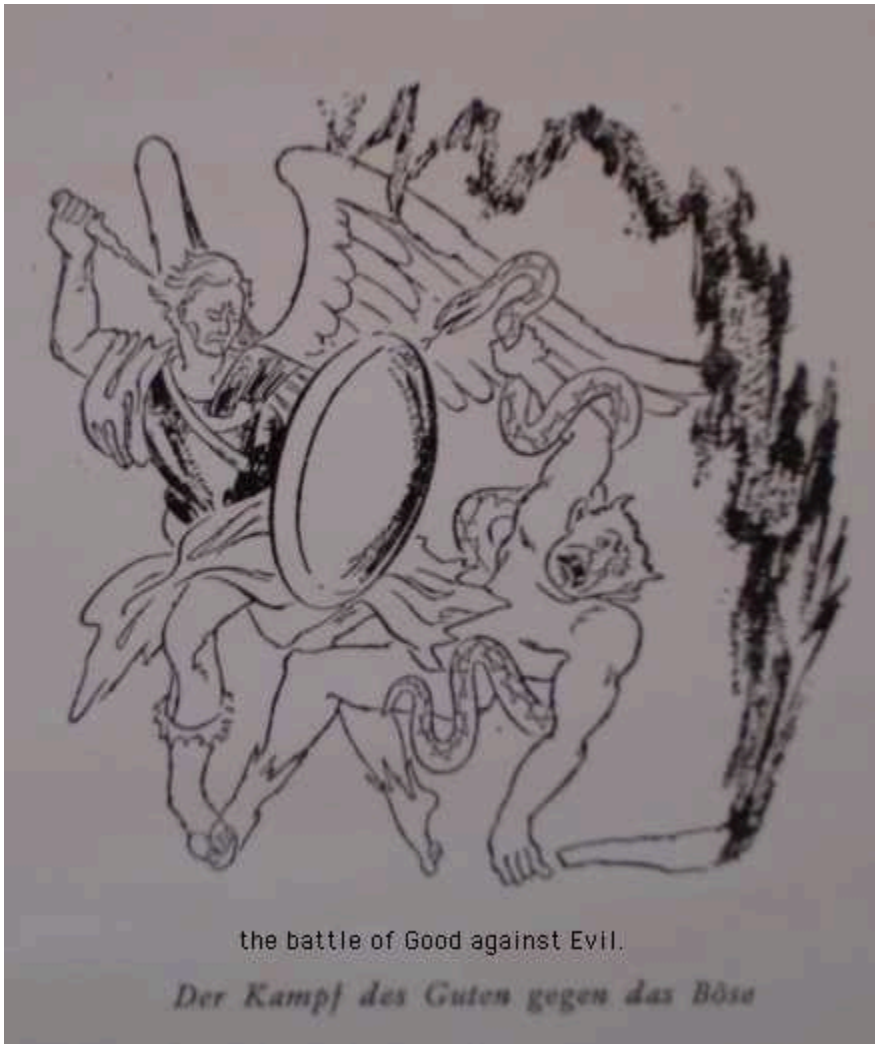
In the books of Moses, we read that a large “rabble” accompanied the jewish exodus from Egypt. The Old Testament itself reports that “much stolen property”

went with them, and that the Egyptians were happy to be rid of the jews and their rabble.

We hear of the same connection of the jew with the rabble and the trash of the peoples from antiquity, the Roman Empire, and the history of every nation up to the present day.

The word “proletarian” meant slave in ancient Rome, and we hear that the slaves met with the jews in the secret darkness of the catacombs and caves to conspire against the Roman state. Jewish historical writing, or better historical falsification, presents the Roman emperors Nero and Caligula as beasts who slaughtered and persecuted christians. Actually, they were anti-Semites who persecuted the jews, not the christians, because they saw them as a danger to the existence of the Roman Empire. Nero did not burn Rome down, as history records, but rather he let the jewish ghetto burn down.

The jewish affinity and attitude toward the rabble, the criminal class, and the underworld explains why the jew Karl Marx called the proletarian and Bolshevik movement to life. The goal was to subject national states and communities to the underworld.



In this world conflict, we see both to the east and west the connection of the jews to gangsters, the criminal world, and exploitation through stock exchanges and banks in England and the USA. It is the mobilization of the steppes and the Mongolian hordes to the east. Once again, the jew is leading the mob and the criminals against European culture and the achievements of humanity.

3. Bolshevism from Moses to Stalin means the destruction of peoples, civil war, and brotherly hatred.

Isaiah 19:2-3 reads: "I will stir up the Egyptian against Egyptian — brother will fight against brother, neighbor against neighbor, city against city, kingdom

against kingdom. The Egyptians will lose heart, and I will bring their plans to nothing.”

That is how it always was: wherever the jew enjoyed the hospitality of other peoples, collapse began. He saw his purpose and goal in life as spreading strife, suspicion, envy, and hatred among people. In the Roman Empire, he set social groups and classes against each other. In the Thirty Years War, he set religious confessions and tribes against each other. The peoples of Europe fought each other. In the modern age, just as in the thousands of years before it, the jew saw his goal as setting social groups and classes against each other, of inciting nations to class struggle and class hatred, thus destroying each other through civil war.

Whether in Egypt or Rome, the German tribes or today, it is always the same. “Divide and conquer, lie and agitate, to establish the conditions under which brothers will fight against and kill each other.”

That explains why all leading men and leaders have been sworn enemies of the jews, and must always be such.

After him, all the great luminaries of the spirit, of poetry and the arts, the emperors and kings, counts and popes always strove with all their might to free themselves of the jewish vampire. The Roman Emperor Hadrian even tore down the jewish temple in Jerusalem, along with its treasure house, taking their golden idols from the jews. He believed that by driving them out of their land to the four corners of the world, he would break their power. But their evil drives brought the jewish desire for destruction everywhere they went.

During the Middle Ages, the church took up the struggle against the jews. Popes and cardinals brought cases of jewish ritual murder to trial without mercy, and made saints of the victims of such bloody jewish murder.

The German Martin Luther saw through the jew, unfortunately too late, and called for burning his synagogues and jewish schools and covering them with earth “so that no one will ever again be able to see so much as a stone or a cinder of what remains.” Speaking of what we formerly tolerated out of ignorance, Luther went on to say: “I did not know it myself, God forgive us, but now that we know, we may not protect these places any longer. In them, they defame us, insult us, curse us, spit on us, defile us. To ignore it would be to do these things to ourselves. We must also destroy their dwellings, since there they do the same things they do in their schools.” And Luther further wrote: “Some may think I

say too much. I do not say too much, but rather too little, for I see what they write.”

Unfortunately, Luther came to this realization only in his old age, only after he had translated the jewish testament, with its devilish doctrines of the jewish tribal god Jehovah, into German, thereby causing the greatest possible spread of these satanic doctrines.

The same ideas are found in the writing and thinking of the great men of humanity: Schopenhauer and Goethe, Kant and Richard Wagner, up to our own day.

Judaism is Ruin, Destruction, Downfall and Murder!

Background: This is a translation of part of a National Socialist book published late in the war. The author is Robert Ley, head of the German Labor Front.

The source: Robert Ley, *Pesthauch der Welt* (Dresden: Franz Müller Verlag, 1944).

Judaism is Ruin, Destruction, Downfall, and Murder!

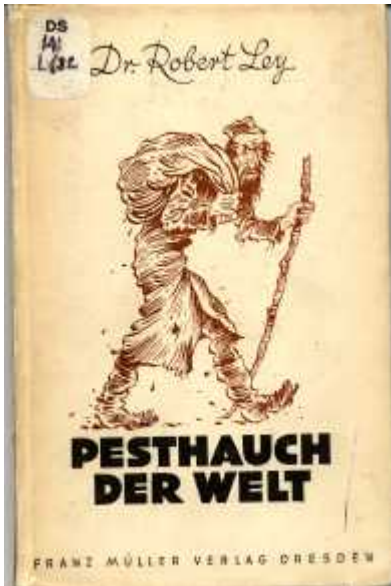
Jewry, flowing from biological laws, is best expressed in its religion and its conception of god. God represents the highest ideal for peoples and for humanity, so how people conceive of god reveals how they think, their spiritual nature.

Jahwe, the jewish god, is a god of revenge, of cursing, of destruction, one who rains sulfur and brimstone down on humanity, who thunders at them, whose lightning sets fields and meadows ablaze. Jahwe is the grim jewish god who is there only to give jews profits, much gold and money, and lordship over Gentiles.

There is nothing cruder than the jewish religious books: the talmud, the chulchan-aruch, the books of moyses and the prophets.

Since he does not even trust his god, the jew sets the “rabbi” above jahwe and declares the jewish god jehovah must study the laws written down by the rabbis in the torah in order to rule the world.

The whole is a collection of ghost hunting and mysticism, blind cursing and the crassest egotism, an unimaginable superiority complex, sick perversity, the overturning of all natural laws, lust for murder, terror, and horror.



But let us listen to the jew himself. We see how dangerous the jew thinks his doctrines are, and how eager he is to see that they remain unknown to Gentiles.

In the Jalkut ahadasch, Nr. 72, we read:

“It is forbidden for a Gentile to discover the secrets of our doctrines; should a Gentile discover them, it is as if he laid waste to the entire world and denied the holy name (Jahwe).”

Capitalism was born from fatalism. Calvin, one of the most important jewish hirelings, says:

“He who is poor must remain poor, and he who is rich must make more money. It is a sin to teach otherwise.”

The jew says:

“All is determined in advance” (Pinke abot 111).

There is no end to the jew’s superiority complex. It can only be seen as insane.

Let us listen to these crazy words:

“Each jew must tell himself that the world was created for me” (Sanhedrin 37a). “The land of israel was created first, then the rest of the world...”

“The land of israel was watered by the rains, the rest of the world with what was left” (Taanit 109).

“For each who saves the life of a jewish soul, it is as if he had saved the entire world” (Baba batra 11a, Sochedrin 37a).

“Everywhere the jews come, they will become the lords of their masters” (Sanhedrin 104a).

Reading that, who does not think of Roosevelt, Churchill, and Stalin.

The proud jew further says:

“All jews are the children of nobility” (Schabbat 67a, 11a, 128; Kaba mezia 113b).

Who should be surprised at such arrogance when one recalls that even Gentiles are always talking about the “Chosen People.” And it is true:

they are chosen for lies, vulgarity, fraud, murder, and sloth.

Let us listen once more to the jewish law books.

jewish perjury:

“If a jew wishes to annul all his oaths of the previous year, he must say at the beginning of the new year: ‘All the oaths that I swore are invalid’” (Nedarim 23b).

Or:

“For the sake of peace, one may change his words a bit” (Jebamot 65b).

jewish cunning:

“May the righteous (the jews) be cunning? Yes! With the pure (the jews) you are pure, with others (Gentiles) the opposite.”

jewish vulgarity:

“Gentiles are to be seen as unclean from birth” (Schabat 16b, 17a; Abada zara 36b, Nidda 31b).

“All Gentiles are whores” (Schulchan aruch, Ebn ha-ezar 6, 8).

“He who has slept with a Gentile has slept with a whore” (San-hedrin 82a; Aboda zara 36b).

“The marriage of Gentiles is the same as sleeping with animals” (Sanhedrin 74b Tosahot).

These are a few choice passages of jewish lust and vulgarity.

One could continue such filthy citations indefinitely, each one worse than the one before, a mixture of perversity, a sick superiority complex, and the basest sentiments.

Let us continue with other amoral characteristics of the jew, as revealed in his law books:

jewish insolence:

“The home of a Gentile is like a barn” (Erubin 62a, 72b).

“Gentiles are not human beings” (Jebonat 61a Tosahot).

“May Gentiles be called human beings?” No! For it is written (Ezekiel 34:31): *‘You jews are human beings, you are called humans, but Gentiles are not called human beings, but animals’* (Kaba mezia 114b).

“Only the jews are important in the world. They are the wheat, the Gentiles the chaff” (Isaak Abrabanul, Commentary on Isaiah, Jeremiah, Ezekiel and the 12 minor prophets....).

This insolence reaches its epitome in the following citation. One can hardly believe it:

“God created the Gentiles in human form, although they are animals But he created them to serve the jews day and night, never to cease. It is not right for jews to be served by animals in the form of animals, but rather by animals in the form of human beings” (Midrasch Talpot, p. 255, Warsaw edition, 1875).

This is arrogance so impudent, so outrageous, that it is insane.

That is why the jew alone is the father of class struggle.

But let us listen some more:

jewish fraud:

“One may lend money to Gentiles at usurious rates.” (Kaba mezia Tob.).

“The jew should always speak in a way that makes him look innocent” (Pesachim 3a).

“The jew should always fit in with the people around him” (Katubot 17a).

“What is the role of the jew on the earth? To appear stupid” (Chullie 89a).

“As soon as the jews learn wisdom, they also become sly” (Sota 21b).

jewish theft and jewish exploitation:

jahwe will not forgive a jew who returns a lost item to a Gentile” (Sanhedrin 76b).

“If a house has been rented to a Gentile, anything found in it belongs to the jew who finds it, even if it is in the middle of the house” (Kaba mezia 26).

“If a jew finds money in a place frequented by many people, it belongs to him because its owner has lost it; the jew, after all, does not know that someone has lost it” (Kaba mezia 21b).

“Theft, robbery, the kidnapping of a beautiful women, etc., is forbidden if it is done by a Gentile to another Gentile, or by a Gentile to a jew, but may be done by a jew to a Gentile” (Sanhedrin 57a).

“The jewish soul lusts after robbery and sexual crimes” (Chygiga 11b).

Workers, listen to this:

“If a jew hires a worker, he should pay the lowest possible wage” (Kaba mezia 87a).

Or:

“Robbing a Gentile is permitted. If robbery is permitted, how much more is it permitted to rob a wage-earner” (Kaba mezia 87b).

“Bribe Gentile judges before they sign the judgment” (Gittin 28b).

The jew both bribes and allows himself to be bribed. Listen to what the jew saw about justice:

“When a jew and a Gentile appear before the court, rule in favor of the jew if you can, using jewish law. Say to the Gentile: ‘That is what our law says.’ When you can rule in favor of the jew on the basis of Gentile law, tell the Gentile: ‘That is what your own law says.’ When neither is possible, defeat the Gentile by trickery” (Kaba quamma 113a).

The jew is the laziest creature.

Listen to what the jew himself says:

“Work is torture” (Ta’anit 12b).

“You jews do not need to get up early, to go to bed late, and to eat bread won by your sweat, for jahwe gives to his jews even while they sleep” (Joma 77a).

This highly immoral attitude toward labor is entirely consistent with the capitalistic opinions, and the lust for profit and exploitation, of the jew.

In conclusion, listen to the jew as murderer and war criminal:

“Gentiles should be ruined, but the jews should rejoice” (Baba mezia 33b).

“Shedding blood is punishable when committed by a Gentile against another Gentile, or for a Gentile against a jew, but there is no penalty if it is done by a jew to a Gentile” (Sanhedrin 57a).

“Kill the best of the Gentiles” (Aboda zara 26b Tosafot).

“Each who sheds the blood of the Gentiles brings a sacrifice to jahwe” (Simon Darschan, Jalgut Schimoni).

This murderous and criminal standpoint leads to the jewish attitude toward war:

“It is permitted to incite the world’s Gentiles into war” (Berakot 7b, Megilla 6b).

“When you march to war, do not be the first, but rather the last, so that you may also be the first to return home” (Pesachim 113a).

I believe that this is enough to show the amoral nature of the jew. *The jew knows no morality, no decency, and he has no conscience. He is the parasitic antipole of humanity.*

If anyone wishes further proof for the genuinely parasitic nature of jewry, he should ask whether or not the jews have ever created a culture, an economy, or a state of their own. Can anyone find a single jew anywhere who, in any field whatever, has shown creative, original abilities? I know that jewish propaganda has been trying for millennia to find this proof.

Whenever a jew somewhere or another shows some superficial talent, the whole jewish mess tries to make such superficial talent into real talent in order to prove that the jews, too, can be creative. However, when anyone looks behind such jewish machinations, he will easily be able to prove that the ostensible jewish creations are actually stolen, plagiarized, or borrowed from somewhere else.

Even the claim that in ancient times the jews had their own state, which the zionists today use to support their claim for a new state, is false. There was a *Middle Eastern ghetto* in jerusalem and its surroundings, but it hardly united all the jews in the Middle East. We know that there were many more jews living in Babylon, Egypt, Greece, and on the Greek islands, than there were in Jerusalem.

And when we investigate this presumed jewish state more closely, we learn from history that there were constant rebellions and counter-rebellions. One priest fought another priest. There was eternal unrest and rebellion throughout the ancient era, and into the Roman Empire.

The myth of a jewish state is as much a lie as all the other jewish claims of their accomplishments.

However, in one area one must grant that the jews have the greatest gifts.

No other people on earth is more gifted in criminality, in lies, in theft, in exploitation, and in corruption than the jew.

The jew can behave no differently, because he is by nature born to crime.

It is his fateful drive: "*The tragedy of Lucifer!*" All jews are so inclined, one a little more, another a little less. Crime binds them together. That does not build a jewish community, for that would be a positive trait. Quite the opposite. One must see how the jew cheats, exploits and tortures his blood comrades

when he is placed in power over them. There is no worse traitor to his own blood than the jew. I myself have seen how jewish overlords misuse their jewish comrades and exploit them to death.